SELECTIONS FROM OVID

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P. OVIDII NASONIS
CARMINA SELECTA

SELECTIONS FROM OVID

CHOSEN TO MEET THE NEW REQUIREMENTS
OF THE COLLEGE ENTRANCE
EXAMINATION BOARD

BY

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UNIVERSITY OF MICHIGAN
AND
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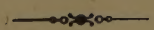

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PREFACE

THIS is not, as might be supposed, a revision of Professor Kelsey's well-known Selections from Ovid. It is merely an adaptation of portions of that book to the new requirements of the College Entrance Examination Board.

The Introduction has been retained without change. It includes a valuable compendium on Greek and Roman mythology.

The text follows the readings of Riese or Merkel. In addition to the seven Selections prescribed by the Board, two have been specially provided for rapid reading at sight with comments at the bottom of the page.

The Notes are adapted to the needs of secondary school pupils, and aim to arouse their interest in mythology and appreciation of poetry.

The treatise on Reading Latin Verse contains:

1. A brief presentation of the principles of prosody and rules of quantity that are needed by the beginner in the study of the dactylic hexameter.

2. Practical application of these principles and rules to the measuring of the hexameter.

3. Suggestions in regard to the proper method of Reading Latin Verse.

This has been included in the hope that it will stimulate the pupil to master the hexameter and reach the point where he will thoroughly enjoy reading Ovid's verses aloud in the original.

JARED W. SCUDDER

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INTRODUCTION

I. OVID AND HIS WORKS.

i. Life of Ovid.

Publius Ovidius Naso was born March 20, B.C. 43. His birthplace was Sulmo, now Solmona, a provincial town romantically situated in the mountainous territory of the Peligni, seven miles from Corfinium, and about ninety miles east of Rome. He belonged to an old family of the equestrian rank, his father being a man of considerable wealth.

His parents intended that both he and his brother, a year older than himself, should fit themselves for public life. With this end in view, the two boys were taken by their father to Rome and placed under the best teachers of the time. Their training was chiefly rhetorical, consisting in the composition and delivery of argumentative or hortatory speeches upon fictitious themes.

For these exercises the brother early showed a marked proficiency; but Ovid found argument irksome, and soon revealed a decided bent for poetical composition. In vain his father, a man of a thoroughly practical turn of mind, tried to dissuade him from verse-making, often saying, "Why dabble with so useless a pursuit? Even Homer left no property!" Of their own accord, the poet tells us, his words ran into metre, and whatever he tried to write became verse. According to the testimony of the rhetorician Seneca, who

heard Ovid declaim, his oratorical efforts were not without merit, although his discourse resembled "loose poetry." This training in declamation afterwards left many traces in the poet's verse.

After the loss of his brother, who died at the age of twenty, Ovid continued his studies at Athens, where he mastered the Greek language. Later, he travelled extensively in Asia Minor and Sicily. Finally settling at Rome, probably at the age of twenty-three or twenty-four, he appears to have made some effort to devote himself to practical affairs. He held several unimportant public offices, apparently in rapid succession. But neither health nor inclination suffered the young man to apply himself very closely. He had no ambition to excel in law or in politics. Light-hearted, imaginative, impressible, he was soon drawn into the vortex of the brilliant but dissolute society of the Capital.

Rome was now no longer the home of heroes, of men summoned from the field to the senate-house, who despised luxury and display in comparison with firmness and uprightness of character. Fashion as well as authority now centred about the Emperor Augustus. Absolutism had shut off many avenues of advancement formerly open to the ambitious, and had lessened the sense of political responsibility resting upon the upper classes. The rapid and often dishonorable accumulation of fortunes in the unsettled state of society resulting from civil strifes, greater familiarity with oriental luxury and vices, the very reaction from the strain of continual wars to a condition of undisturbed peace, — these and other causes led to an extravagance of social dissipation at Rome, in the days of the Early Empire, the like of which has rarely been seen.

Into this gay and frivolous life Ovid drifted. He soon numbered among his friends many of those prominent at the

Capital. He sought especially the acquaintance of poets. Supported by his patrimony and thus relieved from the necessity of labor, whenever the impulse moved him he wrote. His poetic powers at first, not unnaturally, expended themselves on subjects congenial to the society in which he moved. He published a group of productions the central thought of which was love, — not love as revealed in home-life, but judged according to the low standard of the age. Later, encouraged by the success of these earlier efforts, he freed himself somewhat from the associations of former years, and attempted more serious themes. Ovid was twice married, twice speedily divorced. His third marriage was more happy, and remained unbroken till death.

To the pleasure-loving poet, years had passed quickly and merrily by. But in a moment all was changed. Without a word of warning, in the year 8 A. D. an order came from the Emperor Augustus directing him to leave Rome at once, to take up his abode at Tomi, a dreary Roman outpost on the Black Sea, near the mouths of the Danube. His property was not confiscated, but the sentence amounted to perpetual exile.

The cause of the decree of banishment is not known. The reason assigned was the impropriety of certain of Ovid's love-poems, which, however, had been published at least ten years before and in reality were no worse in their tendencies than other similar productions of the time. The real reason, hinted at by Ovid in several poems, was evidently some ground of private offence which Augustus had against him, the nature of which can only be conjectured. It seems not unlikely that the poet had unwittingly witnessed something which if known might compromise some member of the royal family, and that he was relegated to Tomi to get him out of the way.

But whether he was banished justly or unjustly, his lot was pitiable. Past the age of fifty — the air of joyous Rome his very life — past the time when men are able easily to adapt themselves to new surroundings, he found exile well-nigh unendurable. Tomi had been recently colonized, and was frequently attacked by hostile tribes, so that it was in constant danger and unrest. The few Romans there were rough and uncultured, the natives uncouth barbarians, the climate severe, all comforts lacking.

As verse had been the spontaneous expression of the poet's joys, so now it became the vehicle and solace of his troubles. He addressed many poems to his friends at Rome, begging them to use their influence in securing his pardon. His wretched plight even touched the natives, who in their rude way did him kindnesses. He in return composed a poem for them in their own language, which pleased them greatly. So long as Augustus lived, the poet was buoyed up by some hope of recall. But when the implacable Tiberius came to the throne, even this hope faded away. For nearly three years still the poet lived on in sadness; then died, in 17 A. D., and was buried near Tomi.

The character of Ovid was not one of great strength, nor one of great weakness. Fond of pleasure, he yet knew when to check indulgence and retain his self-control. His nature was sensitive, yet not so intense as to be carried away by passion or sympathy into self-forgetfulness. Whether in love or in anger, he was always himself. He was a kind-hearted, affable Roman gentleman.

Ovid has been criticised for the spirit in which he bore his exile. His ceaseless complaints of his hard lot, his adulation of Augustus, even though inspired by hope of pardon, and his constant supplication of friends to intercede for him, have

often been condemned as unmanly. He was certainly not of heroic mould. If he had been, his poetry would have lacked that ease and grace which distinguish him above every other Roman poet. We should remember, too, that the Poems of Exile were written at intervals, during a period of eight or nine years; and hence, being received at Rome at different times, must have produced a far different impression from that left upon us, who have them all together and may read the whole collection at a sitting.' They were composed also fully as much to relieve the poet's own feelings as to move his friends. In laudation of Augustus, he simply conformed to the fashion of the time. If Vergil and Horace could sing of the Emperor as a god upon earth, Ovid certainly should not be brought to task for fulsome praise at a time when his very life hung trembling in the Emperor's power. Though we may not admire Ovid in exile, we can well understand how, torn from his home, his wife, and all earth held dear, condemned to languish in an inhospitable clime without a single congenial companion, he pined away, and finally died broken-hearted.

ii. The Works of Ovid.

The works of Ovid now extant may best be considered in three groups, — Love-poems, Mythological poems, and Poems of Exile. The love-poems were written in the earlier period of his life, the mythological poems in middle life, the poems of exile when the poet was languishing at Tomi.

1. Love-Poems.

Amores, 'Loves.' In three books, containing in all forty-nine miscellaneous short poems, chiefly of an amatory character.

Epistulae, or *Heroides*, 'Epistles.' A collection of fictitious love-letters in elegiac verse, supposed to have been written by personages of the heroic age to their absent lovers. Twenty-one of these epistles are extant, of which certainly one, and perhaps six, were composed not by Ovid himself, but by some imitator. Among the best-known epistles are those of Penelope to Ulysses, Dido to Aeneas, Ariadne to Theseus, and Medea to Iason.

De Medicamine Faciei, 'On Face-cosmetics.' A fragmentary poem of a hundred lines, addressed to the ladies and recommending certain preparations for beautifying the complexion.

Ars Amatoria, 'Art of Love.' In three books, discussing ways of winning and retaining the affections.

Remedia Amoris, 'Love-cures.' A treatise on the best means of conquering an unreciprocated affection. This poem and the preceding reflect the luxury and vice of the time, and are ill-suited to modern taste.

2. Mythological Poems.

Fasti, 'Calendar.' In six books, one for each month, from January to June inclusive. Among the Romans all holidays, and many other days, were associated with traditions connected with the founding or history or religious observances of the City. In his 'Calendar' Ovid treats the days of each month in their order, relating the myths and legends suggested by them, and introducing some astronomical knowledge. The subject, ordinarily far from interesting, under the poet's hands becomes full of spirit and attractiveness. It is probable that Ovid intended to carry the 'Calendar' through the remaining months of the year, but was prevented by his banishment. The poem as it stands received its final revision at Tomi. Parts of it are unexcelled, in literary finish, by any of the poet's other works. The explanations given in regard to early Roman rites and legends are of prime importance to students of Roman history or antiquities.

Metamorphoses, 'Transformations.' In fifteen books. This poem is the best known of Ovid's works, and, despite some blemishes of style, deservedly ranks as a masterpiece. The poet had scarcely finished it when the sentence of banishment fell upon him, and in a fit of desperation he burned the manuscript. Fortunately some of his friends had copies, so that the poem was not lost to the world.

The purpose of the Metamorphoses is to set forth the changes of form which were related as having taken place, through supernatural agencies, from the beginning of the world down to the poet's own time. The poem opens with the evolution of the world from primal chaos. It closes with the apotheosis of Julius Cæsar, the fabled transformation of

that greatest of all the Romans into a star. Between these two limits the poet has woven into a continuous and pleasing narrative, in a kind of chronological order, two hundred and sixteen stories of change. Though having gathered his material from all sources, he has so skilfully inwrought the whole that the connection between the different tales rarely appears forced. Thirteen of the fifteen books treat chiefly of the Grecian myths, the remaining two of the Italian. Taken as a whole, the Metamorphoses is a fairly complete compendium of the ancient mythology. Apart from its literary charm, it is of great value as throwing light upon many peculiar notions of the Greeks and Romans.

3. Poems of Exile.

Tristia, 'Sorrows.' In five books, containing an extended appeal to Augustus for a less intolerable place of exile, and forty-nine shorter poems, pervaded by melancholy reflections and presenting in many lights the hardships and wretchedness of the poet's life at Tomi.

Ibis, 'Ibis.' So named from an Egyptian wading-bird noted for its uncleanness. This enigmatical poem is an invective directed against some enemy, whose name is withheld, but who appears to have made an effort to ruin Ovid's reputation at Rome after he was banished. It calls down upon the head of the offender all the curses known to the language of mythology as well as of passion. Ovid appears to have borrowed both the idea and the title of the poem from the Greek poet Callimachus.

Epistulae ex Ponto, 'Letters from Pontus,' or 'Letters from the Black Sea.' In four books, containing forty-six letters addressed to acquaintances and relatives at Rome, imploring

their intercession with the Emperor on the poet's behalf, and filled with the most pitiable complaints.

Halieutica, 'Fishery.' A prosy fragment on the fish of the Black Sea, showing a marked decline in the poet's powers.

Besides these works, Ovid wrote a tragedy called *Medēa*, which was much praised by ancient critics, but unfortunately is now lost.

FORTUNA AND MERCURY.

FORTUNA, WITH A CORNUCOPIA AND WITH A STEERING-PADDLE RESTING ON A BALL; MERCURY, HAVING IN HIS LEFT HAND THE CADUCEUS, IN HIS RIGHT HAND A MONEY-BAG. FROM AN ANCIENT WALL-PAINTING.

iii. Ovid as a Poet.

In his poetry as in his life, Ovid was the child of his age. Brilliant, plastic, versatile, an enthusiast, he found life merry or sad, bad or good, and as it impressed him at the time he reflected it in his writings. He was a man of the world, and so far neither better nor worse than the great majority of those with whom he associated. But he differed from them in the possession of poetic genius, capable of producing works of rare beauty and power.

His poetry is therefore, first of all, society poetry, *vers de société*, not because limited in its choice of subjects to matters of common talk, but because the poet's point of view at all times is that of the drawing-room or the dinner-table, — the tone of his poetry that of the cultivated social life of his time. Whether he is treating of matters grave or gay, religious or secular, mythical or real, the same lightness of tone, the same facile touch, are everywhere noticeable.

This characteristic of Ovid is especially noticeable in his handling of mythological subjects. What the Romans really thought about their gods and heroes will be discussed further on. Up to this time poetic tradition had still kept the divinities above the level of common life, treating them with appropriate formality and reserve, even in the relations most akin to those of humanity. Ovid, on the contrary, introduces deities of all ranks, from Jupiter down, — the whole range of heaven-dwellers, in fact, — as gentlemen and ladies accustomed to good society, whose jealousies, intrigues, loves, and bicker-

ings read very much like a modern novel. Ovid was a romancer as well as poet.

This nonchalant presentation of the characters and myths of the old religion could hardly fail to please the poet's free-thinking contemporaries, and was one of the principal reasons why his works immediately became popular. He had touched a responsive chord. The light handling of mythological personages, once attempted successfully, naturally did not stop. The same spirit which inspired Ovid led the witty Lucian, a century later, to make the gods and goddesses objects of the keenest satire and ridicule.

Ovid well illustrates the saying that "the poet is born, not made." In no other Roman poet was the inborn tendency to versification so marked and so irresistible. With him verse was the natural mode of expression. When a youth he often wrote verses for his own amusement, then wisely committed his careless scribblings to the flames. This ease of poetic composition, however, had its corresponding dangers. It led the poet at times into diffuseness and looseness of expression, and made the work of careful revision and criticism irksome. But when we compare the amount Ovid wrote with that of the other Roman poets, we are surprised to find that the average quality is so excellent. Ovid left more than twice as many lines as Vergil, four times as many as Horace or Lucretius, eight times as many as Propertius, and more than fifteen times as many as Catullus or Tibullus. In so voluminous a writer it is remarkable that dull lines are not more common than they are.

The poetry of Ovid is highly imaginative, and, judged by the standards of the times, full of originality. Like all Roman writers, he drew both his inspiration and his ideas largely from the Greek literature. He also borrowed freely

from his predecessors in his own tongue. His originality showed itself both in the bold and vigorous handling of old themes, and in the new life which he put into everything he touched. His poetic taste was much influenced by his early training in rhetoric and oratory. This is apparent especially in the adroit and eloquent pleadings put into the mouths of various characters in his poems, in the declamatory tone of several of the Poems of Exile, and in the often graceful and elegant transitions by which the stories in the Metamorphoses are knit together.

According to the common classification, Ovid's poetry was partly lyric, principally didactic. The Metamorphoses, usually considered didactic, possesses so great unity of subject and continuity of action that it may almost be ranked as an epic.

Ovid's manner of expression is usually simple and flowing. His verse is often pathetic, never intense; sometimes elevated, never sublime; abounding in humorous turns, frequently with touches of delicate irony. It is marred now and then by the introduction of incongruous ideas or images, by detailed descriptions where more should be left to the imagination of the reader, and by the repetition of ideas or phrases, intended to heighten the effect but sometimes weakening it.

Yet Ovid is one of the most entertaining of poets. He seems always to be standing in a relation of easy familiarity with the reader. He is never in haste; always fond of a digression, he is sometimes led to sacrifice the dignity of his narrative for the sake of a clever turn; grave passages are now and then interrupted by misplaced pleasantry. But this free and easy style on the whole adds the charm of freshness to his verse, and makes it seem imbued with the modern

spirit. From this point of view, in contrast with the stately forms of expression generally used by Greek and Roman writers, the manner of Ovid has justly gained for him the characterization, "the most modern of the ancients."

The influence of Ovid upon modern literature has been very great. The early Italian writers in particular give evidence of intimate acquaintance with his works. In the most creative periods of English literature he was more widely read and appreciated than at present. The writings of Spenser, Shakespeare, Milton, Dryden, Addison, Pope, and their contemporaries, are full of Ovidian reminiscences. In those days Ovid was preferred to Vergil and Horace. To-day, when critical and scientific tendencies are paramount in literature, the highly finished poetry of Horace and Vergil is more popular than the more imaginative but less delicate verse of our poet.

To modern artists Ovid has suggested more themes for artistic treatment than any other ancient writer. Collections of paintings and engravings everywhere are full of mythological or romantic scenes, recalling his word-pictures. Not merely the humbler artists, but more than one of the great masters, have consecrated their genius to setting forth his conceptions.

Unlike either Catullus or Horace, who made use of a great variety of metres, Ovid limited himself to two verse forms. He uses the dactylic hexameter in the Metamorphoses and the Halieutica, and the elegiac distich, consisting of a hexameter line followed by a pentameter, in his other works. The elegiac verse was ordinarily used only in poems of a tender or plaintive cast. Ovid, however, finding it easier to handle than the hexameter, adopted it as the metre of didactic as well as lyric productions, using it even in the

'Calendar.' His versification is less polished than that of Horace or Vergil, but is uniformly smooth and musical. He brought the elegiac verse to its greatest perfection, and gave to the hexameter a lightness and freedom of movement unattained by any other Roman poet. His verses more than any other have been set as models for the writing of elegiacs in English and continental schools.

THE DAWN — *MATUTA, AURORA, EOS.*

FROM A WALL-PAINTING AT HERCULANEUM.

II. THE GREEK AND THE ROMAN MYTHOLOGY

i. Of Mythology in General.

A MYTH is a fictitious story, usually explaining some real or imagined mystery and involving the action of a supernatural agency. A myth thus differs from a fable, which is a fictitious story designed to convey or illustrate some moral teaching. In the broadest sense of the term, mythology includes the consideration of all myths of all peoples, together with inquiry into their interpretation, origin, and influence. But we may speak also of the mythology of any tribe or people taken by itself, as the Greek mythology, the mythology of the Fiji Islanders.

Especially in considering the beliefs of ancient peoples, mythology should be carefully distinguished from religion. The former deals with myths as matters of intellectual acceptance, or current report; the latter, only so far as they affect the relations of man with the Divine, or give direction to the forms of worship. A myth which inspires a religious sentiment becomes a superstition.

The beliefs of all savage and partially civilized peoples contain a mythological element. In some cases, as in that of the Bushmen, this is of the crudest and most fragmentary character. In others, as among the ancient Chaldaeans and Peruvians, there is a great body of myths, often elaborated into a kind of system. Where myths are found current among nations advanced in civilization, such as the Greeks

and Romans, there is abundant evidence to prove that they are a survival from an earlier and ruder period.

Among the myths of all peoples there is a marked similarity. This may be accounted for on the supposition either that myths are everywhere the outgrowth of the same causes, and are developed in the same stage of human progress, or that certain mythical conceptions became prevalent in the remote time before the race was dispersed from a common centre, and were carried thence to every part of the earth. For at least one great branch of the human family, — the Indo-European, — the distribution of myths from a common source seems well established. The comparison of languages long ago made it clear that the Hindoos and Persians, the Greeks, Romans, and Kelts, the Russians, and the Teutonic peoples (represented by the Germans, Dutch, and English), must have descended from a single stock, the original location of which is by no means settled. A like comparison of myths has brought to light so many that in outline at least are common to all, or nearly all, the Indo-European peoples, that their dissemination from the parent-folk appears certain. That a considerable number of myths should have spread from one people to another, and hence all over the world, is in the highest degree unlikely. But as researches in Comparative Mythology are still in their infancy, it is unsafe at present to state as established any conclusions regarding the distribution of myths outside of the Indo-European family.

Myths may be classified either according to the subjects of which they treat, or according to the kind of supernatural personages appearing in them.

According to subject, the principal classes are :—

Myths of the beginning and government of the world,
of the origin and early fortunes of man,
of the origin of arts, institutions, and observances,
of death and the hereafter,
of the heavenly bodies,
of heroic and romantic adventure or incident.

Classified according to their supernatural elements, there are: —

Myths of deities,
of heroes,
of unnatural beings, such as witches, monsters, animals with human traits, and the like.

The origin of myths has been accounted for in various ways. Among the Greeks at least four explanations were proposed. The earliest was that the divinities of mythology are a personification of the elements and powers of nature, the relations and conflicts of which are thus figuratively set forth. Some considered myths an invention of cunning rulers, who thought by this means to inspire a feeling of awe in the masses and keep them in check; using the myths, as Aristotle remarks, 'for the persuasion of the many, and as a means of pressure in favor of laws.' Others attached to them a hidden significance, and interpreted them as allegories intended to suggest moral or religious truth. Euemerus, a Sicilian Greek of the time of Alexander the Great, maintained that the gods and heroes were originally men distinguished for their prowess and exploits, and that mythology in a distorted way presents facts of early history.

This last theory was favored by some of the early Christian writers, though others considered the pagan deities as demons who had troubled the world before the coming of Christ. In

modern times, especially since the sixteenth century, the view has had wide prevalence that certain myths resembling the Biblical narratives reflect, in a fragmentary and corrupt form, a primitive divine revelation, which in its purity is preserved in the Book of Genesis.

Recent investigators in Comparative Mythology agree in attributing the origin of myths to purely natural causes. In the explanations offered, however, there is considerable diversity.

Max Müller and his followers, basing their conclusions principally upon an exhaustive analysis of the names of the divinities in the Indo-European languages, reduce all myths to a primitive personification of the sky, earth, and heavenly bodies, and the natural phenomena connected with these, emphasizing particularly the sun, clouds, and dawn. The extreme advocates of this theory make even the Trojan war a form of the Sun-myth, Achilles representing the sun, and Helen being "simply the radiant light, whether of the morning or of the evening." (Cox, 'Mythology of the Aryan Nations,' p. 389.) With this view Herbert Spencer agrees in many points, offering, however, his own explanation of the way that the powers of nature came to be looked upon as animate, and involved in human relations.

But of recent theories perhaps that of which Andrew Lang is a prominent advocate will be found as reasonable as any. This view does not find the origin of myths in the personification of any one class of objects or phenomena, but goes back to that far-away time in which the awakening intelligence of primitive man personified pretty much everything about him. In the early days of the race men appear to have thought of themselves as intimately related with all animal life; hence they considered changes of form of all

kinds both possible and natural, as savage tribes do to-day. Perplexed with questions about the origin of the world, the processes of nature, and all forms of life, these early men gave the freest scope to the fancy in suggesting explanations. Thus myths originated. Though modified in countless ways, in their development, by different conditions and influences, they seem to have been primarily an attempted solution of the problems of the universe and life.

ii. Character of the Greek and the Roman Mythology.

The Greek and the Roman Mythology, though often confused, should be kept distinct. Both Greeks and Romans no doubt inherited from the Indo-European parent-folk a common fund of mythological conceptions. But these took shape in accordance with the peculiar genius, surroundings, and development of each people, with results widely different.

The Greek was by nature highly imaginative, speculative, versatile, and poetic. He had, above all, an inborn feeling for symmetry, for perfect proportion in parts and relations. The early life of the Greek race lay in regions where the diversity and striking character of the natural phenomena must continually have aroused a feeling of wonder and have stimulated the fancy. The lands about the Aegean Sea present every variety of landscape. Rugged mountain ranges alternate with narrow valleys and rolling plains. The extended coast-line is everywhere indented by inlets, with islands in the distance or near by. These conditions produce an endless variety of atmospheric changes. Here one finds dawn and twilight, hazy vistas and storm-scenes, of matchless beauty and impressiveness. Endowed with such a genius, and placed amid such surroundings, the Greeks naturally developed a highly poetic mythology.

The earliest literary embodiment of the Greek myths is in the poems of Homer and Hesiod. Here they appear in their simplest and most naïve form. The gods are believed in as real existences, of unwearied activity, and having intimate relations with the life of man. In the most flourishing period

of Greek history — the century after the Persian wars — the myths were still accepted, but began to lose their hold upon the educated classes. Men of culture treated them reverently, but often gave them a rationalistic or allegorical interpretation. Nevertheless, they were intimately connected with the beliefs of the national religion. Being thus an essential part of the national thought and life, they permeated literature, and furnished ideals for the noblest sculpture that the world has ever seen. Afterwards they were more and more discredited, and sometimes ridiculed. Though certain forms and ceremonies of religion tended still to lend to them an air of credence, they were treated in literature chiefly as stock material for poetry.

The Greek mythology stands alone among all as the fullest, richest, most poetic, and most suggestive. It also reveals more clearly the national traits of the people which developed it than any other system. From a very early time the commercial and political relations of Greeks with orientals had tended to introduce foreign mythological conceptions, some of which, in a modified form, at last gained acceptance. Yet, as a whole, the Greek mythology is of indigenous growth, — a monument of the inherent constructive and artistic power of the Greek race. Its influence in literature has been greater than that of any other body of myths. First, it dominated the thought of the Greeks, and found expression also in their immortal art. Then it became the heritage of Rome. Finally, inwrought in the literatures of all European and western nations, it remains a treasured and imperishable possession of mankind.

The early Roman presented in all respects a contrast with the Greek. Unimaginative, practical, narrow, and conservative,

he viewed the beauties of nature with no kindling enthusiasm, and contemplated her mysteries with comparative indifference. His surroundings were less calculated to inspire poetic emotion than were those of the Greek. The landscapes were less rugged and impressive, the coast-line monotonous. In accordance with his practical tendencies, he gave more thought to devising and practising methods of propitiating his gods than to imagining what their relations were with one another or with himself. In a word, the Roman's notions of the divine took the direction of worship rather than of myth-making. The same is true of the other ancient Italian peoples of the same stock as the Romans.

The native Roman mythology, therefore, is scanty. Compared with the Greek, it is matter-of-fact and barren. Its place was taken in the people's thought by minute ritualistic regulations, with numberless prayers and incantations adapted to all occasions. Every part of the body, every act and incident of daily life, was supposed to be under the supervision of a special divinity; but the very multiplicity and limited province of the deities retarded the development of myths. For the same reasons, also, the Romans produced no great folk-epic, like the Iliad or the Niebelungen Lied.

In Mythology, as in literature and the arts, the Romans borrowed freely from other nations. At an early time they were no doubt much influenced by contact with the neighboring Etruscans. In the Republican period their relations with the Greeks became close, first through the Greek colonies in Magna Graecia, then through commercial and political connections with the cities of Asia Minor and Greece. The worship of many Greek divinities was introduced. With these came the whole body of Greek mythology. In many instances a Greek god was identified with a Roman and the

myths of the one ascribed to the other. As educated Romans became saturated with the Greek culture, the Greek myths came to be as familiar to them as their own, and consequently occupy as prominent a place in the Roman literature as in the Greek.

The old gods remained too firmly entrenched in the affections of the common folk to be replaced by foreign deities; but only occasionally did Roman authors attempt to treat the native myths, as Varro did in prose, and Ovid in his 'Calendar,' to some extent also in the last two books of the Metamorphoses. In later times, especially after the commencement of the Christian era, the Romans turned to the worship of Egyptian and other strange divinities.

The early Roman no doubt believed devoutly in his gods and what was said of them. But with the Greek mythology came also the seeds of unbelief. The forms of the state religion at Rome were kept up, as a matter of policy, for several centuries after the majority of those belonging to the higher classes of society had ceased to believe in their efficacy. The Roman writers, like those of the later Greek literature, found their chief interest in the myths as material for poetic treatment.

iii. Outline of the Greek Mythology.

The Greek mythology may most conveniently be treated in four divisions: myths of the origin and government of the world, myths of the origin and early life of man, myths of deities, and myths of heroes.

1. Myths of the Origin and Government of the World

The Iliad vaguely mentions the all-encompassing border-stream of the world, *Ōkeanos*, as the origin of things, without suggesting by what process they were produced from it.

The myth of the origin of the world which gained widest acceptance among the Greeks was that elaborated by Hesiod in his Theogony. According to this, in the beginning was *Chaos*, Yawning Abyss. Then *Gaia*, wide-bosomed Earth, *Erōs*, Love, *Erebos*, Darkness, and *Nyx*, Night, came into being. From Erebos and Nyx sprang *Aithēr*, clear upper Sky, and *Hēmera*, Day. Gaia produced *Ouranos* (Latin *Ūranus*), starry Heaven, *Ourea*, great Mountains, home of the nymphs, and *Pontos*, the unfruitful Sea.

Uranos became the spouse of Gaia. From them were begotten the twelve *Titans*, which apparently are to be considered personifications of the elementary forces of Nature. Several of the Titans are mentioned in pairs, male and female, as *Ōkeanos* (Latin *Ōceanus*) and *Tēthys*, *Hyperīōn* and *Theia*, *Kronos* and *Rhea*. Of the same origin were the three *Cyclops*, or Round-eyes, *Brontēs*, Thunder, *Steropēs*, Lightning, and *Argēs*, Thunderbolt; and also the three

Hundred-handed, *Hekatoncheires*, which were at first perhaps a personification of the violent waves of the sea.

The Titans and Hekatoncheires bade fair to become too mighty for their father Uranos, so he hurled them back again into the earth. Gaia, resenting this treatment, incited the Titans to vengeance. She fashioned a strong sharp sickle, and showed Kronos how to do his father an irreparable hurt. Kronos, lying in wait, inflicted the irremediable wound as directed. The drops of blood, falling upon the earth from the wounded Uranos as he ascended, produced the *Erīnyes*, Furies, and the *Gigantes*, Giants, a race of monsters with legs of serpents. Other parts from the wound fell into the sea and floated there, till from the sea-foam *Aphrodītē*, goddess of Love, was born.

Kronos and Rhea now succeeded to the position of Uranos and Gaia as deities of heaven and earth. Of them were born *Hestia*, *Dēmēter*, and *Hēra*, *Aïdēs*, or *Plūtōn*, *Poseidōn*, and *Zeus*. Kronos, having been warned by his parents that he would sometime be overpowered by a son, swallowed his first five children so soon as they were born. The sixth child, Zeus, was conveyed by the mother to Crete. In place of it she gave Kronos a stone, carefully wrapped up, which he gulped down without noticing the deception. Zeus soon reached maturity, and with his mother's help forced Kronos to disgorge the other children. They came forth uninjured, together with the stone. A stone said to have been that swallowed by Kronos was preserved at Delphi as a most sacred relic. It appears to have been a meteorite.

Then ensued a terrible struggle. The powers of sky and earth gathered in two opposing forces, led by Kronos and Zeus. The scene of the conflict was Thessaly. The

Titans with Kronos occupied Mt. Othrys, Zeus and the other sons of Kronos entrenched themselves on Mt. Olympus. The contest at first was even-matched. In the last resort Zeus brought forward as allies the Cyclops, who furnished him thunderbolts, and the Hekatoncheires, who shook the earth. Sky and earth blazed, the earth rocked and was rent asunder, all things seemed about to return to ancient chaos. Finally the sons of Kronos gained the victory. The Titans were hurled down under the earth and there guarded by the Hekatoncheires.

The three sons of Kronos now divided up the government of the universe by lot. As Kronos and Rhea had succeeded Uranos and Gaia, so they themselves gave place to Zeus and Hera, Zeus henceforth being lord of heaven and earth. Poseidon became ruler of the sea and all waters; Aïdes, of the Underworld, the realm of darkness, abode of the dead and storehouse of treasures.

The sovereignty of Zeus was by no means undisputed. *Typhōeus*, or *Typhōs*, a hundred-headed monster, one of the latest of Gaia's offspring, aspired to the mastery of all things, and was overcome by Zeus only with the help of the thunderbolt. Then the Giants attempted to scale the heights of heaven, and after a prolonged struggle were defeated in the same way. The war of the Giants has often been confused with that of the Titans.

Uranos, Kronos, and Zeus all appear to have been originally personifications of the sky; Uranos, as a fructifying power, sending moisture and life to the earth; Kronos, as a maturing and ripening influence, hence extensively worshipped in Greece as a harvest god; and Zeus, the clear shining vault of heaven as the source of light and health, the symbol of order and fixed law, the organizing and

directing power of the world. In the wars of the Titans and of the Giants, *Titanomachia* and *Gigantomachia*, there may be a reminiscence of the volcanic activities and terrible convulsions of Nature of which the traces are so abundant in Greece and the Greek islands.

Each of the rulers of the universe has under him a host of lesser deities, by whom his decrees are carried out. But in the government of the world an important part is played by Fate, or the Fates, *Moirai*, usually reckoned as three in number, *Klōthō*, *Lachesis*, and *Atropos*. At first they were conceived of as carrying out the will of Zeus. But later they were regarded as a personification of the inflexible, invariable law of necessity. To this law, inherent in the very nature of things, and inexorable, gods and men alike are subject. Even the will of Zeus may not change or render ineffectual its decrees.

2. Myths of the Origin and Early Life of Man.

There was little agreement among the Greeks in regard to the details of their myths setting forth the beginning and first gods of the world. A like diversity characterizes their notions about the origin and early life of man. In general it was thought that the first men sprang from the earth or from natural objects, as woods, streams, stones, and the like. Hence the name *autochthones* (sprung from the land itself), used of people supposed to have come into being in the land which they occupied.

The human race was thought to be as old as that of the gods, extending at least as far back as the time of Kronos. Under his rule was the *Golden Age*, a happy time in which men were large in frame, pure in life, and fed without effort of their own on the generous bounty of

earth. They lived long, in blessedness like that of the gods, who often came to earth and associated with them. After death they became beneficent spirits, dwelling unseen among men.

After the overthrow of Kronos came the *Silver Age*, inferior to the Golden. Men were now slower in physical development, yet of larger and finer form than we. Becoming haughty and self-willed, they even refused to give due honor to the gods, who more and more withdrew from relations with them. Zeus took them from the earth and made them ghosts of the Underworld.

Then followed the *Bronze Age*, full of strife and violence. Men fell at one another's hands, or wore themselves out in constant warfare, and perished soul and body.

Last came the *Iron Age*. Enfeebled man must now earn his bread by the sweat of his brow. While men were struggling in this hard condition, *Promētheus*, Forethought, son of the Titan *Iapetos*, brought them fire from heaven and taught them its uses, thus leading them to a knowledge of the arts. For this Zeus condemned him to unending torture. He was chained upon a bleak cliff. Here an eagle each day ate out his liver, which grew again at night.

But men were not content with honest toil, and tried in every way to get the advantage of one another. They became so desperately wicked that Zeus sent a great flood upon the earth. All perished save two, *Deucaliōn* and *Pyrrha*. These, directed by the gods, cast stones behind them, which became men and women, progenitors of the present race. But wickedness still remains. The gods have long since ceased to visit the earth as they did of old, and are often obliged to send punishment for sin.

3. Myths of Deities.

The divinities of the Greeks were so numerous, and the myths connected with them were so many and of so great variety, that only brief mention of them separately can here be made. They may be considered in four groups: divinities of Heaven, divinities of the Sea and Waters, divinities of the Earth, and divinities of the Underworld. The divinities of Heaven were thought to have much to do also with the earth and the life of men. Several of the divinities of the earth were intimately connected with those of the Underworld.

a. Divinities of Heaven.

The divinities of Heaven were divided into two classes: the Great Gods, and the Lesser Gods. They dwelt above Mt. Olympus, whence they came to earth whenever invoked, being ubiquitous rather than omnipresent.

The Great Gods were ten in number:[1]

Zeus, greatest of gods, often called father of gods and men. He was regarded as gatherer of clouds and sender of rain, the bestower of physical prowess and valor, the protector of the relations based on kinship, friendship, or treaties. He was the hurler of the thunderbolt against the guilty, the refuge also of the penitent. He was represented as often visiting the earth in various disguises, and especially susceptible to the charms of beautiful women. Hence arose a great number of myths. As the Greeks were monogamists, the loves of Zeus are difficult to account for unless they are interpreted as different personifications of the same natural phenom-

[1] With these sometimes *Poseidon* (see p. 33) and *Demeter* (see p. 34) are reckoned, making twelve "Great Gods" in all.

ena, or as originally different forms of the same myth belonging to different localities.

Hēra, wife of Zeus, queen of Heaven, and goddess of storms; considered also the helper of women in all wifely relations. She was represented as haughty, jealous, resentful, and often engaged in angry quarrels with Zeus.

Hēphaistos, son of Zeus and Hera, god of fire, maker of weapons, and deviser of other works in metal for the gods. He was represented as mighty in strength, but lame. According to one account he once took sides with Hera in a quarrel, whereupon Zeus caught him by the foot and hurled him forth from Olympus. Then, in the words of Milton, —

> "From morn
> To noon he fell, from noon till dewy eve,
> A summer's day; and with the setting sun
> Dropped from the zenith, like a falling star,
> On Lemnos, the Ægean isle."

Athēnē, said to have sprung full-armed from the head of Zeus. She was regarded as protector of states, hence as goddess both of systematic war and of the arts of peace. She was also goddess of wisdom. As a virgin deity, she was considered the special protectress of girls.

Apollōn, son of Zeus and *Lētō* (Latin *Lātōna*), brother of *Artemis;* a favorite divinity of the Greeks. He was worshipped as protector from evils, especially as guardian of herds and flocks; as promoter of athletic development and manly beauty; as inspirer of music and giver of oracles. He is usually considered a personification of light.

Artemis, daughter of Zeus and Leto, and goddess of the hunt, in her devotion to which she was said to scour woods and mountains, accompanied by fleet hounds and

throngs of nymphs of forest and stream; originally, no doubt, a moon-goddess. The Ephesian Artemis (cf. Acts, chap. xix.), was a deity of oriental origin, later identified with the Greek divinity.

Arēs, son of Zeus and Hera, god of war and bitter hatred.

Aphrodītē, goddess of love, sprung from the foam of the sea. Her power was thought to make itself felt in sky, sea, and earth. She was also goddess of spring, of gardens and flowers, the bestower of female beauty and grace, the guardian of marriage and family life.

Hermēs, son of Zeus and *Maia*, messenger of the gods and conductor of souls in the Underworld. On earth he was considered as the guardian of roads and guide of travellers, the protector of herds, and patron-deity of thieves.

Hestia, daughter of Kronos and Rhea, goddess of the hearth. As the hearth-fire was intimately connected with the interests of the family, she was looked to as the dispenser of domestic blessings. She was also worshipped at the public hearths as guardian of cities.

Among the Lesser Gods the most important were —

Hēlios, god of the sun, father of Phaëthon.

Ēōs, goddess of the dawn.

Selēnē, goddess of the moon, also called *Mēnē*.

Phōsphoros, Morning-star, *Hesperos* (Latin *Hesperus*), Evening-star.

Ōrīōn, a mighty hunter, loved by Eos, but slain by Artemis, and after his death placed among the stars.

Winds, often personified under many different names. In the later mythology they are represented as under the rule of a King *Aiolos* (Latin *Aeolus*), whose home was on one of the Aeolian Islands north of Sicily.

Themis, daughter of Uranos and Gaia, goddess of order, law, and right, and mother of the *Hōrai*, Seasons.

Charites, Graces, usually considered three in number, goddesses of charm and bloom, both in nature and in man.

Mnēmosynē, Memory, mother of the nine *Mousai*, Muses, goddesses of music, poetry, and the sciences. The muses were: 1. *Kalliopē* (Latin *Calliope*), of heroic poetry. 2. *Klīō* (Latin *Clīo*), of history. 3. *Euterpē*, of lyric poetry. 4. *Terpsichorē*, of the dance. 5. *Eratō*, of love-poetry. 6. *Melpomenē*, of elegiac and tragic poetry. 7. *Thalīa*, of comedy. 8. *Polymnia*, or *Polyhymnia*, of sacred music and poetry. 9. *Ūrania*, of astronomy.

Nīkē, goddess of victory.

Īris, goddess of the rainbow, represented as a messenger of the gods, particularly Zeus and Hera.

Hēbē, daughter of Zeus and Hera; a personification of girlish beauty.

Ganymēdēs, a beautiful boy, a personification of boyish beauty. Zeus sent an eagle to bring him up to heaven, and made him cup-bearer.

Erōs, small but mighty god of love, companion of Aphrodite (cf. p. 24).

Aisklēpios (Latin *Aesculāpius*), god of healing and of medicine.

Tychē, daughter of Zeus, goddess of chance, or luck.

Nemesis, an avenging or punishing goddess, who never fails to overtake the wrong-doer.

Eris, a personification of strife.

b. Divinities of the Sea and Waters.

The principal divinities of this class are:

Poseidōn, ruler of the sea and the whole realm of waters. His ensign of authority is the trident. He rides over the deep in a chariot, now raising, now calming the waves, and sometimes in his might makes the earth tremble.

Amphītrītē, wife of Poseidon, goddess of the sea.

Trītōn, son of Poseidon and Amphitrite, represented as giving signals for storms or calm upon a hollow shell.

Nēreus, a little "old man of the sea," friendly and kind, dwelling in the shimmering depths with his fifty bright and beautiful daughters, the *Nereids*.

Prōteus, a sea-god, fond of changing into all kinds of forms.

Glaukos (Latin *Glaucus*), a sea-god, half man, half fish. Sailors often reported having seen him. His appearing was thought generally to portend ill-luck.

Seirēnes (Latin *Sīrēnes*), Sirens, beautiful singers of the sea, whose song, of resistless charm, enticed sailors to destruction.

Skylla (Latin *Scylla*), a horrible monster lying at the foot of a cliff on the Italian shore opposite Charybdis. She was represented as having six heads, which she stretched forth from her cave to catch whatever came in her way.

All *Rivers*, *Springs*, and *Brooks* were supposed to have their special divinities, children of *Okeanos* and *Tēthys*. According to Hesiod there were three hundred sons of Okeanos, i. e. river-gods, and three hundred daughters, nymphs of springs and brooks. Another poet mentions three thousand river-gods alone.

Atlās, bearer of heaven and earth on his head and hands,

seems originally to have belonged to the number of sea-gods, but was later identified with a mountain.

c. Divinities of the Earth.

Gaia (cf. p. 24), goddess of the earth, as the benign and fruitful mother of all things.

Rhea (cf. p. 25), also called *Kybele* (Latin *Cybele*), a goddess of the earth, and especially of mountains, where she was worshipped with mystic rites.

Dēmētēr (cf. p. 25), goddess of agriculture, especially of grain; mother of Persephone.

Dionȳsos (Latin *Dionȳsus*), also called *Bacchos* (Latin *Bacchus*), son of Zeus and Semele, god of the vine and wine. He was said to have travelled throughout the world, accompanied by hosts of satyrs and worshippers, teaching the cultivation of the grape. He is the subject of many myths.

Nymphai (Latin *Nymphæ*), the Nymphs, a numberless class of inferior divinities, represented as beautiful maidens, dwelling in groves and glens, on mountains, in grottos, in springs and streams.

Satyroi (Latin *Satyri*), Satyrs, rough, sportive deities with animal characteristics, inhabiting woods and mountains, devoted to wine, music, and the chase.

Seilēnus (Latin *Sīlēnus*), father of the satyrs and foster-father of Dionȳsos; represented as a fat, jovial old man, with a bald head; usually in the company of Dionȳsos, and reeling with intoxication.

Pān, son of Hermes and a wood-nymph; a sportive, goat-footed being, with horns and a long beard; looked upon as the guardian of pastures, flocks, and shepherds, and the inventor of the shepherd's pipe.

d. Divinities of the Underworld.

The Underworld was conceived of as a vast, gloomy region beneath the earth, the abode of the dead. The entrance was guarded by *Kerberos* (Latin *Cerberus*), a horrible monster with three dog-like heads. Beyond the entrance on every side flowed black water, across which *Charōn,* stern and repulsive boatman, ferried the spirits of the dead. The good fared well in a place set apart for them. But the wicked suffered various forms of punishment, according to the nature and extent of their sins on earth. *Tantalos,* for example, a king who had violated the confidence of Zeus, was placed in a lake; though always thirsty, always hungry, yet he was never able to touch either the water, which receded as he tried to drink, or the boughs laden with delicious fruit that hung just beyond his reach. *Sīsyphos,* a wicked king of Corinth, was compelled to keep rolling up hill a huge stone, that rolled down again as soon as he had brought it to the top. *Ixīōn* was bound to an ever-revolving wheel; and the daughters of *Danaos* (Latin *Danaus*) were forced to keep filling jars with holes in the bottom. See p. 250.

The divinities of the Underworld were:

Plūtōn, also called *Aïdōneus* and *Aïdēs* (English *Pluto*), ruler of the Underworld. As the Underworld was thought of as the storehouse of seeds and source of wealth, Pluto was also considered a giver of wealth. He is sometimes confused with *Ploutos* (Latin *Plūtus*), a personification of wealth.

Persephonē (Latin *Prōserpina*), daughter of Zeus and Demeter, and wife of Pluto. Zeus had promised her to Pluto without the mother's knowledge. As Perse-

phone, a beautiful maiden, was one day gathering flowers, the earth opened beside her; Pluto appeared and carried her down to the Underworld to be his queen. Demeter, sorrowing, searched the world over for the girl, whose fate she finally learned from Hekate and Helios. As a compromise the daughter was allowed to spend six months of the year on the earth, the remaining six months in the Underworld with her husband. See p. 264.

Hekatē (Latin *Hecate*), a mysterious divinity, apparently at first an earth-goddess, afterwards an attendant of Persephone in the Lower World. At night she was supposed to send forth demons who would meet at the crossings of roads and at tombs.

Erīnyes, Furies, horrible beings with serpents twining in their hair, who pursued and punished the wicked.

Aiakos (Latin *Aeacus*), a son of Zeus and early king of the Island Aegīna, who on account of his justice on earth was made a judge in the Underworld after his death.

Mīnōs, a son of Zeus and *Eurōpa*, and early lawgiver of Crete, who after death became a judge in the Lower World.

Rhadamanthos (Latin *Rhadamanthus*), a brother of Minos, who also became a judge of the dead.

Thanatos, Death, and *Hypnos*, Sleep, were both personified. They were considered as brothers, living in the Underworld.

4. Myths of Heroes.

The Greek heroes were a class of beings of mingled human and divine parentage, endowed with godlike powers, courage, and endurance. Their lives, under divine direction and help, were devoted to the accomplishment of great tasks, mostly of a character calculated to benefit humanity, such as the slaying of destructive monsters and the founding of cities. All the prominent cities of Greece had their particular heroes, who were worshipped as patron deities, as Theseus at Athens. The myths of heroic adventure are very numerous.

The heroes oftenest mentioned are:

Kadmos (Latin *Cadmus*), son of *Agēnōr*, King of Phoenicia; founder of Thebes.

Amphīōn and *Zēthos*, sons of *Antiopē*, queen of Thebes, who rescued her from cruel treatment and bound her tormentor, *Dirkē* (Latin *Dirce*), to the back of a bull to be carried off into the wilderness. Amphion became the husband of the Lydian princess *Niobē*, whose presumptuous pride led to the wretched death of her children and herself.

Īnachos (Latin *Īnachus*), founder of Argos.

Perseus, son of Zeus and Danäe, who was a daughter of Akrisius, King of Argos. He is prominent in several myths, among which are the bringing of the head of the Gorgon *Medūsa* (cf. p. 251), and the release of *Andromeda* (cf. p. 254).

Bellerophōn, son of Glaukos (see p. 33). Mounted on *Pēgasos*, a wonderful winged steed, he despatched the *Chimaera*, a fire-breathing monster, part lion, part goat,

and part serpent. He also defeated the *Amāzones*, Amazons, a race of warlike women in the northeastern part of Asia Minor.

Kastōr and *Polydeukēs* (Latin *Castor* and *Pollux*, the *Dioscūri*), twin sons of *Tyndareus*, a king of Laconia. Kastor was famous for his horsemanship, Polydeukes for his skill in boxing.

Kekrops (Latin *Cēcrops*), founder of Athens, said to have introduced there the first elements of civilized life.

Pelops, brother of Niobe, afterwards King of Elis; famous for having won his wife *Hippodamīa* and his kingdom in a chariot-race, on which he had staked his life.

Meleāgros (Latin *Meleager*), a son of *Oineus* (Latin *Oeneus*), who led a hunt and slew the Kalydonian boar, a monster invulnerable to ordinary wounds, that had long laid waste the country about Kalydōn, in Aetolia.

Iāsōn, a prince of Thessaly who led the expedition of the Argonauts, in which the chief heroes of the time joined him. They sailed in the ship *Argō* to *Kolchis* (Latin *Colchis*), at the southeastern part of the Black Sea. Here, with the help of the princess *Mēdēa*, a powerful enchantress, Iason obtained the Golden Fleece, the object of the voyage. The heroes after many adventures reached home again, Medea becoming the wife of Iason, who afterwards deserted her.

Thēseus, the son of Aegeus, King of Attica. His heroic exploits resemble those of Herakles. The principal ones were, the killing of *Periphētēs*, *Sinis*, and *Skīrōn*, all terrible robbers and murderers, with whom ordinary men could not cope; the slaying of the cruel *Procrūstēs*, who had been in the habit of killing victims by cutting them off or stretching them out to fit an

iron bedstead; the victory over fifty giants, sons of *Pallās*, who had tried to compass his destruction in order to gain the throne of Attica; and finally the slaying of the *Minotaur* (*Mīnōtauros*, Latin *Mīnōtaurus*), a flesh-eating monster of Crete, to which for a long time Athens had been obliged to send each year a tribute of young men and maidens for food. The Minotaur lived in the Labyrinth, constructed by *Daidalos* (Latin *Daedalus*), a cunning artificer. Theseus, having slain the monster, found his way out of this with the help of a thread furnished by *Ariadnē*, daughter of Minos. With her he sailed for Attica, but abandoned her on the island of Naxos, where she was found and wedded by Dionysos.

Hēraklēs (Latin *Hercules*), the great national hero of the Greeks, son of Zeus and *Alkmēnē* (Latin *Alcmēne*). Among his many wonderful exploits the *Twelve Tasks*, imposed by King *Eurystheus* of *Mykēnai* (Latin *Mycēnae*), are the most noteworthy. They are —

1. The slaying of the *Nemean lion*, which ravaged the plain of Nemēa, in the northern part of Argolis.

2. The killing of the *Lernean Hydra*, a nine-headed poisonous water-serpent, in the marsh near Lerne, in Argolis.

3. The destruction of the *Erymanthian Boar*, in Arcadia.

4. The slaying of the *Keryneian Stag*, a marvellous animal with hoofs of brass, in Achaia.

5. The driving away of the *Stymphalian Birds*, the pest of Stymphālus, in Arcadia.

6. The cleansing of the *Stables of Augeias*, King of Elis, by turning through them the waters of a river.

7. The bringing of the *Cretan Bull*, Poseidon's gift to Minos, to Mykēnai.

8. The fetching of the flesh-eating *Horses of Diomēdēs*, King of Thrace, to Mykēnai.

9. The obtaining of the *Girdle of Hippolytē*, queen of the Amazons, for Eurystheus's daughter.

10. The securing of the *Cattle of Gēryōn*, a three-headed monster in the far West.

11. The fetching of the three *Golden Apples* from the *Garden of the Hesperides*, where they were guarded by a dragon.

12. The dragging of *Kerberos* (see p. 35) to the upper world.

Herakles perished in a poisoned robe, given him by his jealous wife, *Dēianīra*. When he saw that death was near at hand, he mounted his own funeral pyre, whence his spirit passed away in a cloud.

The age in which the heroes lived is known as the *Heroic Age*. The Greeks thought that it immediately preceded their own time, and considered a good part of the myths connected with it as true history. To this period belong also the *Centaurs*, mythical beings, half man, half horse, celebrated for their conflicts with the *Lapithae*, a Thessalian people, and Herakles.

To the Heroic Age are ascribed two great military expeditions. The one is the *War against Thebes*, or the expedition of the *Seven against Thebes*, in which *Polyneikes* (Latin *Polynīces*), aided by six other heroes and their forces, tried to wrest the throne of Thebes from his brother *Eteoklēs* (Latin *Eteōclēs*).

The other is the *Trojan War*, the object of which was

the bringing back of *Helen*, who had been induced by the Trojan *Paris*, King Priam's son, to leave her husband, *Menelāos*, King of Sparta. The chief heroes of the Trojan war were, on the side of the Greeks, *Agamemnōn*, *Menelāos* (Latin *Menelāus*), *Achilleus* (Latin *Achillēs*), *Nestōr*, *Odysseus* (Latin *Ūlixēs*), and *Aiās*; on the side of the Trojans, *Priam*, *Hektōr* (Latin *Hector*), *Paris*, *Aenēās*, and *Antēnōr*. The setting out, the conflict, and the return of the heroes, are fraught with romantic incidents.

iv. Outline of the Roman Mythology.

The development of the Roman mythology, as of the Roman religion, was marked by three distinct stages, or periods.

In the first, the prehistoric period, beliefs and worship were of the simplest character. There were as yet no temples. On mountain tops, by springs, lakes, and running streams, or in the presence of fire, men worshipped the divine powers that were supposed thus to manifest themselves. The gods, too, were not represented by images, but by symbols, by plants and animals considered sacred to them. Thus the eagle and the oak were sacred to Jupiter, the wolf and the woodpecker to Mars. In this period human sacrifices were at times offered up.

The second period, known as that of *Numa*, covering the earlier and middle part of the Roman kingdom, was characterized by the establishment of priesthoods and minute, often laborious regulations of worship, many of which were no doubt derived from Etruria. From this time the Roman religion was dominated by priestcraft.

The third period, including the latter part of the Roman kingdom and the Roman republic, was marked by the introduction of foreign divinities, beliefs, and ceremonies, chiefly from the Greeks. During this period most of the Roman temples were built.

Many elements of the Greek Mythology were introduced into Rome so early and became so much a part of the national thought that they may best be treated along with those that were indigenous. The few native ideas in regard to the beginning of the world and the origin and early life of man were so completely replaced by the Greek myths that they

may here be passed over. Our outline of the Roman Mythology will therefore comprise only two divisions: myths of Deities, and myths of Demi-gods or Heroes.

I. Myths of Deities.

a. Divinities of Heaven.

The Greater Gods[1] were: —

Iānus, opener of the portals of heaven, god of all beginnings; guardian of entrances, doors, and passage-ways; represented with two faces looking in opposite directions.

Iuppiter (English *Jupiter*), 'greatest and best' of all gods, ruler of heaven and earth. His position and relations correspond with those of the Greek *Zeus*, with whom in later times he was fully identified.

Iūnō, wife of Juppiter and queen of heaven, in later times identified with the Greek Hera.

Minerva, goddess of wisdom and statecraft; a native divinity soon identified with the Greek *Athēnē*.

Apollō, a purely Greek divinity, whose worship was transplanted to Rome at an early date and became very popular. See *Apollōn*, p. 30.

Diāna, an ancient Italian[2] moon-goddess, afterwards identified with the Greek *Artemis* and thought of as Apollo's sister.

Mārs, an ancient Italian god of husbandry and cattle-raising, of manly vigor and victorious strife, revered by

[1] The Romans in later times also recognized a group of "Twelve Great Gods," viz.: *Iuppiter, Iuno, Minerva, Apollo, Diana, Mars, Venus, Neptunus, Ceres, Mercurius, Vulcanus, Vesta.*

[2] That is, worshipped by other early Italian peoples as well as by the Romans.

the Romans as next in power to Juppiter. In later times Mars was identified with the Greek *Arēs*.

Venus, an Italian goddess of flowers, gardens, vineyards, and the quickening life of spring; later identified with the Greek *Aphrodītē*, as goddess of love and womanly charm.

Vulcānus (English *Vulcan*), an Italian god of fire, considered sometimes as a helpful and protecting, sometimes as a destroying deity. He is often confused with the Greek *Hēphaistos*.

Vesta, goddess of the hearth and protectress of the home-life; also guardian of the life of the City as the home of the Romans. With her worship was closely connected that of the *Penātēs*, guardian spirits watching over the sustenance of the household. Vesta corresponds closely with the Greek *Hestia*.

Of the Lesser Gods the most important were:

Sōl, the Sun, corresponding with the Greek *Hēlios*.

Lūna, the Moon, corresponding with the Greek *Selēne*.

Māter Mātūta, goddess of the Dawn.

Quirīnus, a god of war and guardian of the Romans; apparently at first a Sabine divinity corresponding with the Roman Mars, but afterwards identified with the deified *Rōmulus*, mythical founder of Rome.

Mercurius, in early times purely a divinity of commerce and money-making. Later he was identified with the Greek *Hermēs*, and the myths of Hermes were attributed to him.

Aesculāpius, the Greek *Asklēpios* (cf. p. 32), whose worship was introduced into Rome from Epidauros in Argolis, after a pestilence. in the year 291 B. C.,

and gained so strong a hold upon the people that it was among the last to die out after the promulgation of Christianity.

Iuventūs, a personification of youth; a divinity supposed to watch over young manhood.

Terminus, god of boundaries, public and private.

Fidēs, a personification of good-faith; worshipped especially, in connection with Juppiter, as god of contracts.

Māia, also called *Bona Dea*, wife of Vulcan, a beneficent goddess of the field, to whose quickening influence the starting of vegetation in the spring was ascribed. From her the month of May takes its name. In later times she was sometimes confused with the Greek *Maia*, Atlas's daughter, mother of Hermes.

Winds and *Storms* were personified, as by the Greeks, with many different names and attributes.

b. Divinities of the Sea and Waters.

Owing to the lack of familiarity of the early Romans with the sea, their nautical myths were even more scanty than those of the other elements of Nature. The principal divinity of the sea was —

Neptūnus, lord of all waters, later identified with the Greek *Poseidōn*.

Springs, *Rivers*, and *Brooks*, as among the Greeks, were thought to be under the care of special *Nymphs* and *Stream-gods*.

c. Divinities of the Earth and Practical Life.

The chief divinities of the Earth and its products were:

Tellūs, the Earth, personified as mother of all things, in contrast with the fructifying Heaven; hence in prayers and oaths *Iuppiter* and *Tellūs Māter* are often mentioned together.

Sāturnus, Saturn, one of the most ancient Italian deities, god of seeds and sowing, the introducer of agriculture; often identified or confused with the Greek *Kronos*.

Ops, wife of Saturnus, goddess of sowing and harvest.

Cerēs, an ancient Italian goddess, later fully identified with the Greek *Dēmētēr*.

Līber, an early Italian deity of planting and fructification, in later times identified with the Greek *Dionȳsos* or *Bacchos*.

Lībera, an ancient Italian divinity, later completely merged with the Greek *Persephone*, and also called *Prōserpina*.

Faunus, an early Italian god of mountains, pasture-lands, and meadows; a kindly deity, blessing with increase fields, flocks, and the work of men.

Silvānus, a divinity presiding over forests, fields, and the labors of husbandmen.

Palēs, tutelary deity of flocks and sheperds.

Fērōnia, an early Italian goddess of groves and of flowing fountains; also the guardian of freedmen.

Flōra, goddess of bloom and flowers.

Priāpus, a divinity of Greek origin, god of gardens and promoter of fertility.

Vertumnus, god of fruits, guardian of vegetable products from blossoming to maturity.

Pōmōna, wife of Vertumnus, goddess of fruit-trees and gardens.

Māgna Māter, the Greek *Rhea Kybele*, whose worship was introduced from Pessinūs in Asia Minor, B. C. 204. Cf. p. 34.

By the divinities of practical life are meant a great number of personified abstractions, of which the following are examples: —

Fortūna, goddess of Fortune.

Salūs, good-health; *Febris*, Fever.

Victōria, Victory; *Bellōna* (cf. *bellum*), a goddess of War; *Honōs*, Honor; *Virtūs*, Valor; *Pāx*, Peace.

Lībertās, Liberty; *Spēs*, Hope; *Fēlicitās*, Good-luck; *Bonus Eventus*, Good Outcome.

Concordia, Harmony; *Pietās*, Dutifulness; *Pudīcitia*, Modesty; *Mēns*, Intellect; *Aequitās*, Fairness; *Prōvidentia*, Forethought.

d. Divinities of the Underworld and Death.

The early Roman notions about the Underworld, so far as they went, were similar to those of the Greeks. But they were not carried out so far in detail as the Greek, and were influenced in their development by the Roman ancestor-worship.

The principal divinities of the underworld were:

Orcus, lord of the Underworld, who like a harvester gathers the souls of the dead into his treasure-house. In later times Orcus was often identified with the Greek *Plūtōn*.

Mānēs, spirits of those who had recently died, living in the Underworld, but permitted at times to return to earth and mingle unseen with the living.

Larēs, spirits of ancestors long dead, who were buried with proper funeral rites. They were thought of as beneficent divinities, protecting the descendants of their families in all works and ways. The *Lārēs Familiārēs* in particular hovered about the hearth, bringing countless blessings to the homes where they were duly worshipped. The Lares as guardian spirits of the family, and the Penates as spirits ministering to the material needs of the household, are often mentioned together as representing the home.

Larvae, spirits of ancestors who did not have the proper burial rites. These were supposed to be restless ghosts, evil demons, wandering up and down the earth, having no peace, bringing blight and curses wherever they went.

In the classical period, and after that time, the Greek myths of the Underworld became current and found frequent expression in literature, as in the sixth book of Vergil's *Aeneid* and in the works of other poets.

Introduction of Oriental Divinities.

Just before the beginning of the Christian era, and also after that time, the worship of many divinities was introduced to Rome from the East. The most noteworthy were:

Īsis, an Egyptian goddess of the earth.

Osīris, the Egyptian god of the Nile, husband of Isis.

Serāpis, apparently another name for Osiris as manifesting himself in *Apis*, the Egyptian Sacred Bull.

Mithras, Persian god of the Sun, whose worship was brought to Rome in the early Empire and soon became widespread.

Elagabalus, a Syrian sun-god, whose worship was introduced by the Emperor of the same name (also sometimes called *Heliogabalus*), near the beginning of the third century A. D.

2. Myths of Demi-gods and Heroes.

The Romans had no native heroes, using the word in the Greek sense. But many of the heroes of Greek mythology were venerated at Rome, and became connected with national myths. Among those most commonly referred to are:

Hercules, the Greek *Herakles*, said to have passed through Italy, and celebrated in the legends connected with the founding of Rome.

Ūlixēs (English *Ulysses*), the Greek *Odysseus*.

Castor and *Pollux*, the Greek *Kastor* and *Polydeukes*.

Aenēās, son of Venus and the Trojan *Anchīsēs*; he became the national hero of the Romans.

Antēnor, also a Trojan hero, connected with legends of settlements in Northern Italy.

To these are sometimes added certain characters in the early Roman legends, as —

Latīnus, King of the Latins, the primitive inhabitants of Latium, whose daughter *Lāvīnia* Aeneas married.

Turnus, an Italian prince to whom Lavinia had been betrothed before Aeneas came to Italy.

Rōmulus, son of Mars and Rhea Silvia, founder of Rome.

P. OVIDIUS NASO

1. *CADMUS.*

Cadmus, sorore Europa ubique petita, urbem condere parat. Draco comites necat.

Iamque deus posita fallacis imagine tauri
Se confessus erat Dictaeaque rura tenebat,
Cum pater ignarus Cadmo perquirere raptam
Imperat, et poenam, si non invenerit, addit
Exsilium, facto pius et sceleratus eodem.
Orbe pererrato, (quis enim deprendere possit
Furta Iovis?) profugus patriamque iramque parentis
Vitat Agenorides, Phoebique oracula supplex
Consulit et, quae sit tellus habitanda, requirit.

"Bos tibi," Phoebus ait, "solis occurret in arvis,
Nullum passa iugum, curvique immunis aratri.
Hac duce carpe vias et qua requieverit herba,
Moenia fac condas, Boeotiaque illa vocato."

Vix bene Castalio Cadmus descenderat antro,
Incustoditam lente videt ire iuvencam
Nullum servitii signum cervice gerentem.
Subsequitur pressoque legit vestigia gressu,
Auctoremque viae Phoebum taciturnus adorat.

Iam vada Cephisi Panopesque evaserat arva;
Bos stetit et tollens speciosam cornibus altis
Ad caelum frontem mugitibus impulit auras.
Atque ita respiciens comites sua terga sequentes

Procubuit teneraque latus summisit in herba.
Cadmus agit grates, peregrinaeque oscula terrae
Figit, et ignotos montes agrosque salutat.
Sacra Iovi facturus erat. Iubet ire ministros
Et petere e vivis libandas fontibus undas.

Silva vetus stabat, nulla violata securi,
Et specus in medio, virgis ac vimine densus,
Efficiens humilem lapidum compagibus arcum,
Uberibus fecundus aquis, ubi conditus antro
Martius anguis erat, cristis praesignis et auro;
Igne micant oculi; corpus tumet omne veneno,
Tresque vibrant linguae; triplici stant ordine dentes.

Quem postquam Tyria lucum de gente profecti
Infausto tetigere gradu, demissaque in undas
Urna dedit sonitum, longo caput extulit antro
Caeruleus serpens horrendaque sibila misit.
Effluxere urnae manibus, sanguisque relinquit
Corpus, et attonitos subitus tremor occupat artus.
Ille volubilibus squamosos nexibus orbes
Torquet, et immensos saltu sinuatur in arcus,
Ac media plus parte leves erectus in auras
Despicit omne nemus, tantoque est corpore, quanto
Si totum spectes, geminas qui separat Arctos.
Nec mora. Phoenicas, sive illi tela parabant,
Sive fugam, sive ipse timor prohibebat utrumque,
Occupat. Hos morsu, longis amplexibus illos,
Hos necat adflata funesti tabe veneni.

Cadmus occidit draconem, cuius dentes, humi sparsi, milites fiunt.

Fecerat exiguas iam sol altissimus umbras;
Quae mora sit sociis, miratur Agenore natus,

ARES, OR MARS

Vestigatque viros. Tegumen derepta leonis
Pellis erat, telum splendenti lancea ferro
Et iaculum, teloque animus praestantior omni.

Ut nemus intravit letataque corpora vidit,
Victoremque supra spatiosi corporis hostem
Tristia sanguinea lambentem vulnera lingua,
"Aut ultor vestrae, fidissima corpora, mortis,
Aut comes," inquit, "ero." Dixit, dextraque molarem
Sustulit et magnum magno conamine misit.
Illius impulsu cum turribus ardua celsis
Moenia mota forent; serpens sine vulnere mansit,
Loricaeque modo squamis defensus et atrae
Duritia pellis validos cute reppulit ictus.

At non duritia iaculum quoque vicit eadem,
Quod medio lentae spinae curvamine fixum
Constitit, et totum descendit in ilia ferrum.
Ille dolore ferox caput in sua terga retorsit,
Vulneraque aspexit, fixumque hastile momordit,
Idque ubi vi multa partem labefecit in omnem,
Vix tergo eripuit; ferrum tamen ossibus haesit.
Tum vero postquam solitas accessit ad iras
Causa recens, plenis tumuerunt guttura venis,
Spumaque pestiferos circumfluit albida rictus,
Terraque rasa sonat squamis, quique halitus exit
Ore niger Stygio vitiatas inficit auras.
Ipse modo immensum spiris facientibus orbem
Cingitur, interdum longa trabe rectior exstat;
Impete nunc vasto ceu concitus imbribus amnis
Fertur, et obstantes proturbat pectore silvas.

Cedit Agenorides paulum, spolioque leonis
Sustinet incursus, instantiaque ora retardat

Cuspide praetenta. Furit ille et inania duro
Vulnera dat ferro, figitque in acumine dentes,
Iamque venenifero sanguis manare palato
Coeperat et virides aspergine tinxerat herbas.
Sed leve vulnus erat, quia se retrahebat ab ictu,
Laesaque colla dabat retro plagamque sedere
Cedendo arcebat nec longius ire sinebat,
Donec Agenorides coniectum in gutture ferrum
Usque sequens pressit, dum retro quercus eunti
Obstitit, et fixa est pariter cum robore cervix.

Pondere serpentis curvata est arbor, et ima
Parte flagellari gemuit sua robora caudae.
Dum spatium victor victi considerat hostis,
Vox subito audita est; neque erat cognoscere promptum,
Unde, sed audita est, "Quid, Agenore nate, peremptum
Serpentem spectas? Et tu spectabere serpens."
Ille diu pavidus pariter cum mente colorem
Perdiderat, gelidoque comae terrore rigebant.
Ecce viri fautrix superas delapsa per auras
Pallas adest, motaeque iubet supponere terrae
Vipereos dentes, populi incrementa futuri.
Paret et, ut presso sulcum patefecit aratro,
Spargit humi iussos, mortalia semina, dentes.

Inde, fide maius, glaebae coepere moveri,
Primaque de sulcis acies apparuit hastae,
Tegmina mox capitum picto nutantia cono,
Mox umeri pectusque onerataque bracchia telis
Exsistunt, crescitque seges clipeata virorum.
Sic ubi tolluntur festis aulaea theatris,
Surgere signa solent, primumque ostendere vultus,
Cetera paulatim; placidoque educta tenore

Tota patent imoque pedes in margine ponunt.
Territus hoste novo Cadmus capere arma parabat.
"Ne cape," de populo, quem terra creaverat, unus
Exclamat, "nec te civilibus insere bellis."
Atque ita terrigenis rigido de fratribus unum
Comminus ense ferit; iaculo cadit eminus ipse.
Hic quoque, qui leto dederat, non longius illo
Vivit, et exspirat modo quas acceperat auras.

Exemploque pari furit omnis turba, suoque
Marte cadunt subiti per mutua vulnera fratres.
Iamque brevis vitae spatium sortita iuventus
Sanguineo tepidam plangebat pectore matrem,
Quinque superstitibus; quorum fuit unus Echion.

Is sua iecit humo monitu Tritonidis arma,
Fraternaeque fidem pacis petiitque deditque.
Hos operis comites habuit Sidonius hospes,
Cum posuit iussam Phoebeïs sortibus urbem.

Iam stabant Thebae; poteras iam, Cadme, videri
Exsilio felix. Soceri tibi Marsque Venusque
Contigerant; huc adde genus de coniuge tanta,
Tot natos natasque et, pignora cara, nepotes,
Hos quoque iam iuvenes. Sed scilicet ultima semper
Exspectanda dies homini, dicique beatus
Ante obitum nemo supremaque funera debet.

2. *PYRAMUS ET THISBE.*

Error levis duos amantes perdit.

Pyramus et Thisbe, iuvenum pulcherrimus alter,
Altera, quas oriens habuit, praelata puellis,
Contiguas tenuere domos, ubi dicitur altam
Coctilibus muris cinxisse Semiramis urbem.
Notitiam primosque gradus vicinia fecit;
Tempore crevit amor. Taedae quoque iure coissent,
Sed vetuere patres. Quod non potuere vetare,
Ex aequo captis ardebant mentibus ambo.
Conscius omnis abest; nutu signisque loquuntur,
Quoque magis tegitur, tectus magis aestuat ignis.

Fissus erat tenui rima, quam duxerat olim,
Cum fieret, paries domui communis utrique.
Id vitium nulli per saecula longa notatum —
Quid non sentit amor? — primi vidistis, amantes,
Et vocis fecistis iter; tutaeque per illud
Murmure blanditiae minimo transire solebant.

Saepe, ubi constiterant, hinc Thisbe, Pyramus illinc,
Inque vices fuerat captatus anhelitus oris,
"Invide," dicebant, "paries, quid amantibus obstas?
Quantum erat, ut sineres toto nos corpore iungi,
Aut hoc si nimium, vel ad oscula danda pateres!
Nec sumus ingrati; tibi nos debere fatemur,
Quod datus est verbis ad amicas transitus aures."

Talia diversa nequiquam sede locuti
Sub noctem dixere "vale," partique dedere

Oscula quisque suae, non pervenientia contra.
Postera nocturnos aurora removerat ignes
Solque pruinosas radiis siccaverat herbas,
Ad solitum coiere locum. Tum, murmure parvo
Multa prius questi, statuunt, ut nocte silenti
Fallere custodes foribusque excedere temptent,
Cumque domo exierint, urbis quoque tecta relinquant;
Neve sit errandum lato spatiantibus arvo,
Conveniant ad busta Nini, lateantque sub umbra
Arboris. Arbor ibi, niveis uberrima pomis
Ardua morus, erat gelido contermina fonti.

Pacta placent. Et lux, tarde discedere visa,
Praecipitatur aquis, et aquis nox exit ab isdem.
Callida per tenebras versato cardine Thisbe
Egreditur fallitque suos, adopertaque vultum
Pervenit ad tumulum, dictaque sub arbore sedit.
Audacem faciebat amor. Venit ecce recenti
Caede leaena boum spumantes oblita rictus,
Depositura sitim vicini fontis in unda.

Quam procul ad lunae radios Babylonia Thisbe
Vidit, et obscurum trepido pede fugit in antrum,
Dumque fugit, tergo velamina lapsa reliquit.
Ut lea saeva sitim multa compescuit unda,
Dum redit in silvas, inventos fonte sine ipsa
Ore cruentato tenues laniavit amictus.

Serius egressus vestigia vidit in alto
Pulvere certa ferae, totoque expalluit ore
Pyramus. Ut vero vestem quoque sanguine tinctam
Repperit, "Una duos," inquit, "nox perdet amantes!
E quibus illa fuit longa dignissima vita,

Nostra nocens anima est. Ego te, miseranda, peremi,
In loca plena metus qui iussi nocte venires,
Nec prior huc veni. Nostrum divellite corpus,
Et scelerata fero consumite viscera morsu,
O quicumque sub hac habitatis rupe leones.
Sed timidi est optare necem."

Velamina Thisbes
Tollit, et ad pactae secum fert arboris umbram.
Utque dedit notae lacrimas, dedit oscula vesti,
"Accipe nunc," inquit, "nostri quoque sanguinis haustus!"
Quoque erat accinctus, demisit in ilia ferrum,
Nec mora, ferventi moriens e vulnere traxit.

Ut iacuit resupinus humo, cruor emicat alte,
Non aliter quam cum vitiato fistula plumbo
Scinditur, et tenui stridente foramine longas
Eiaculatur aquas atque ictibus aëra rumpit.
Arborei fetus aspergine caedis in atram
Vertuntur faciem, madefactaque sanguine radix
Puniceo tingit pendentia mora colore.

Ecce metu nondum posito, ne fallat amantem,
Illa redit, iuvenemque oculis animoque requirit,
Quantaque vitarit narrare pericula gestit.
Utque locum et visa cognoscit in arbore formam,
Sic facit incertam pomi color; haeret, an haec sit.
Dum dubitat, tremebunda videt pulsare cruentum
Membra solum, retroque pedem tulit, oraque buxo
Pallidiora gerens exhorruit aequoris instar,
Quod tremit, exigua cum summum stringitur aura.

HERA, OR JUNO

Sed postquam remorata suos cognovit amores,
Percutit indignos claro plangore lacertos,
Et laniata comas amplexaque corpus amatum
Vulnera supplevit lacrimis fletumque cruori
Miscuit, et gelidis in vultibus oscula figens
"Pyrame," clamavit, "quis te mihi casus ademit?
Pyrame, responde; tua te carissima Thisbe
Nominat. Exaudi, vultusque attolle iacentes!"

Ad nomen Thisbes oculos iam morte gravatos
Pyramus erexit, visaque recondidit illa.
Quae postquam vestemque suam cognovit, et ense
Vidit ebur vacuum, "Tua te manus," inquit, "amorque
Perdidit, infelix. Est et mihi fortis in unum
Hoc manus, est et amor; dabit hic in vulnera vires.
Persequar exstinctum, letique miserrima dicar
Causa comesque tui. Quique a me morte revelli
Heu sola poteras, poteris nec morte revelli!

"Hoc tamen amborum verbis estote rogati,
O multum miseri, meus illiusque parentes,
Ut quos certus amor, quos hora novissima iunxit,
Componi tumulo non invideatis eodem.
At tu, quae ramis arbor miserabile corpus
Nunc tegis unius, mox es tectura duorum,
Signa tene caedis, pullosque et luctibus aptos
Semper habe fetus, gemini monumenta cruoris."

Dixit, et aptato pectus mucrone sub imum
Incubuit ferro, quod adhuc a caede tepebat.
Vota tamen tetigere deos, tetigere parentes.
Nam color in pomo est, ubi permaturuit, ater;
Quodque rogis superest, una requiescit in urna.

3. *PERSEUS.*

Perseus Andromedan liberat.

Clauserat Hippotades aeterno carcere ventos,
Admonitorque operum caelo clarissimus alto
Lucifer ortus erat. Pennis ligat ille resumptis
Parte ab utraque pedes, teloque accingitur unco,
Et liquidum motis talaribus aëra findit.
Gentibus innumeris circumque infraque relictis
Aethiopum populos, Cepheaque conspicit arva.
Illic immeritam maternae pendere linguae
Andromedan poenas iniustus iusserat Ammon.
Quam simul ad duras religatam bracchia cautes
Vidit Abantiades, — nisi quod levis aura capillos
Moverat, et tepido manabant lumina fletu,
Marmoreum ratus esset opus — trahit inscius ignes
Et stupet, et visae correptus imagine formae
Paene suas quatere est oblitus in aëre pennas.

Ut stetit, "O," dixit, "non istis digna catenis,
Sed quibus inter se cupidi iunguntur amantes,
Pande requirenti nomen terraeque tuumque,
Et cur vincla geras."
Primo silet illa, nec audet
Appellare virum virgo; manibusque modestos
Celasset vultus, si non religata fuisset.
Lumina, quod potuit, lacrimis implevit obortis.
Saepius instanti, sua ne delicta fateri
Nolle videretur, nomen terraeque suumque,
Quantaque maternae fuerit fiducia formae,

Indicat. Et nondum memoratis omnibus unda
Insonuit, veniensque immenso belua ponto
Imminet, et latum sub pectore possidet aequor.

Conclamat virgo. Genitor lugubris et una
Mater adest, ambo miseri, sed iustius illa.
Nec secum auxilium, sed dignos tempore fletus
Plangoremque ferunt, vinctoque in corpore adhaerent,
Cum sic hospes ait: "Lacrimarum longa manere
Tempora vos poterunt; ad opem brevis hora ferendam est.
Hanc ego si peterem Perseus, Iove natus et alis
Aërias ausus iactatis ire per auras,
Praeferrer cunctis certe gener! Addere tantis
Dotibus et meritum, faveant modo numina, tempto.
Ut mea sit, servata mea virtute, paciscor."

Accipiunt legem — quis enim dubitaret? — et orant,
Promittuntque super regnum dotale parentes.

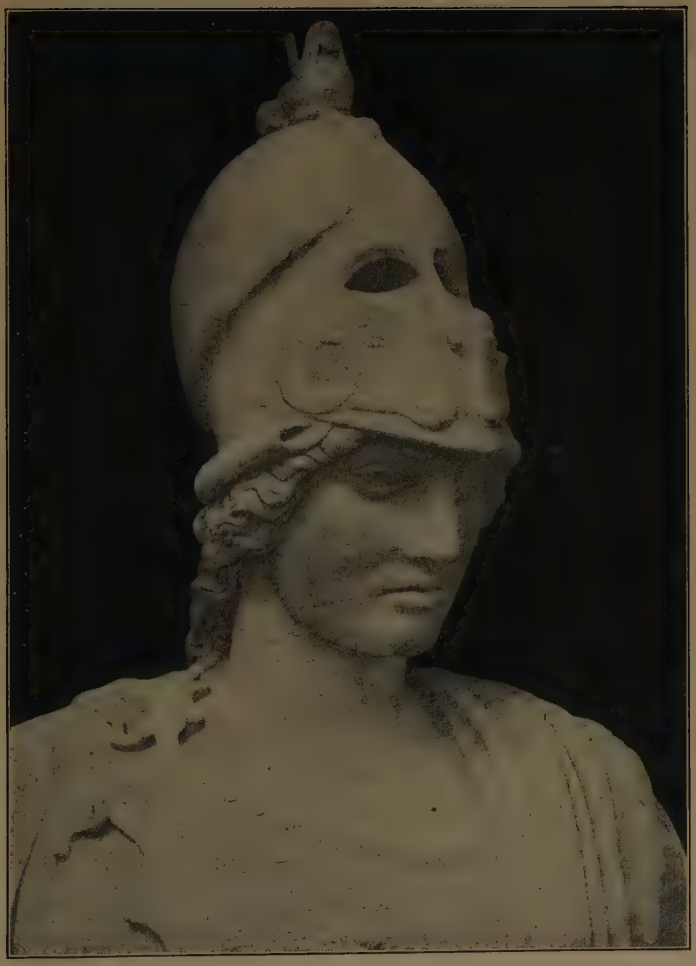
Ecce velut navis praefixo concita rostro
Sulcat aquas, iuvenum sudantibus acta lacertis,
Sic fera dimotis impulsu pectoris undis
Tantum aberat scopulis, quantum Balearica torto
Funda potest plumbo medii transmittere caeli;
Cum subito iuvenis pedibus tellure repulsa
Arduus in nubes abiit. Ut in aequore summo
Umbra viri visa est, visam fera saevit in umbram.

Utque Iovis praepes, vacuo cum vidit in arvo
Praebentem Phoebo liventia terga draconem,
Occupat aversum; neu saeva retorqueat ora,
Squamigeris avidos figit cervicibus ungues:

Sic celeri missus praeceps per inane volatu
Terga ferae pressit, dextroque frementis in armo
Inachides ferrum curvo tenus abdidit hamo.
Vulnere laesa gravi modo se sublimis in auras
Attollit, modo subdit aquis, modo more ferocis
Versat apri, quem turba canum circumsona terret.

Ille avidos morsus velocibus effugit alis;
Quaque patent, nunc terga cavis super obsita conchis,
Nunc laterum costas, nunc qua tenuissima cauda
Desinit in piscem, falcato verberat ense.
Belua puniceo mixtos cum sanguine fluctus
Ore vomit. Maduere graves aspergine pennae.
Nec bibulis ultra Perseus talaribus ausus
Credere, conspexit scopulum, qui vertice summo
Stantibus exstat aquis, operitur ab aequore moto.
Nixus eo rupisque tenens iuga prima sinistra
Ter quater exegit repetita per ilia ferrum.

Litora cum plausu clamor superasque deorum
Implevere domos. Gaudent, generumque salutant
Auxiliumque domus servatoremque fatentur
Cassiope Cepheusque pater. Resoluta catenis
Incedit virgo, pretiumque et causa laboris.
Ipse manus hausta victrices abluit unda;
Anguiferumque caput dura ne laedat harena,
Mollit humum foliis, natasque sub aequore virgas
Sternit, et imponit Phorcynidos ora Medusae.
Virga recens bibulaque etiam nunc viva medulla
Vim rapuit monstri, tactuque induruit huius,
Percepitque novum ramis et fronde rigorem.
At pelagi nymphae factum mirabile temptant



ATHENE, OR MINERVA

Pluribus in virgis, et idem contingere gaudent,
Seminaque ex illis iterant iactata per undas.
Nunc quoque curaliis eadem natura remansit,
Duritiam tacto capiant ut ab aëre, quodque
Vimen in aequore erat, fiat super aequora saxum.

Dis tribus ille focos totidem de caespite ponit,
Laevum Mercurio, dextrum tibi, bellica virgo;
Ara Iovis media est. Mactatur vacca Minervae,
Alipedi vitulus, taurus tibi, summe deorum.
Protinus Andromedan et tanti praemia facti
Indotata rapit; taedas Hymenaeus Amorque
Praecutiunt. Largis satiantur odoribus ignes,
Sertaque dependent tectis, et ubique lyraeque
Tibiaque et cantus, animi felicia laeti
Argumenta, sonant. Reseratis aurea valvis
Atria tota patent, pulchroque instructa paratu
Cepheni proceres ineunt convivia regis.

4. *NIOBE*

Niobe, superbiā elata, se Latonae praeponit.

Ecce venit comitum Niobe celeberrima turba,
Vestibus intexto Phrygiis spectabilis auro
Et, quantum ira sinit, formosa, movensque decoro
Cum capite immissos umerum per utrumque capillos
Constitit; utque oculos circumtulit alta superbos,

"Quis furor, auditos," inquit, "praeponere visis
Caelestes? Aut cur colitur Latona per aras,
Numen adhuc sine ture meum est? Mihi Tantalus auctor,
Cui licuit soli superorum tangere mensas.
Pleïadum soror est genetrix mea. Maximus Atlas
Est avus, aetherium qui fert cervicibus axem;
Iuppiter alter avus. Socero quoque glorior illo.

"Me gentes metuunt Phrygiae, me regia Cadmi
Sub domina est; fidibusque mei commissa mariti
Moenia cum populis a meque viroque reguntur.
In quamcumque domus adverti lumina partem,
Immensae spectantur opes. Accedit eodem
Digna dea facies. Huc natas adice septem
Et totidem iuvenes, et mox generosque nurusque.

"Quaerite nunc, habeat quam nostra superbia causam,
Nescio quoque audete satam Titanida Coeo
Latonam praeferre mihi, cui maxima quondam
Exiguam sedem pariturae terra negavit!
Nec caelo nec humo nec aquis dea vestra recepta est;

Exsul erat mundi, donec miserata vagantem,
"Hospita tu terris erras, ego," dixit, "in undis,"
Instabilemque locum Delos dedit. Illa duorum
Facta parens; prolis pars haec est septima nostrae.
Sum felix — quis enim neget hoc? — felixque manebo.
Hoc quoque quis dubitet? Tutam me copia fecit.

"Maior sum, quam cui possit Fortuna nocere;
Multaque ut eripiat, multo mihi plura relinquet.
Excessere metum mea iam bona. Fingite demi
Huic aliquid populo natorum posse meorum,
Non tamen ad numerum redigar spoliata duorum,
Latonae turbam; qua quantum distat ab orba?
Ite, satis, properate, sacri est; laurumque capillis
Ponite."
Deponunt, infectaque sacra relinquunt,
Quodque licet, tacito venerantur murmure numen.

Apollo, querellis Latonae motus, omnes filios filiasque Niobes perdit.

Indignata dea est summoque in vertice Cynthi
Talibus est dictis gemina cum prole locuta:

"En ego vestra parens, vobis animosa creatis,
Et, nisi Iunoni, nulli cessura dearum,
An dea sim, dubitor. Perque omnia saecula cultis
Arceor, O nati, nisi vos succurritis, aris.
Nec dolor hic solus; diro convicia facto
Tantalis adiecit, vosque est postponere natis
Ausa suis, et me, — quod in ipsam recidat! — orbam
Dixit, et exhibuit linguam scelerata paternam."

Adiectura preces erat his Latona relatis:
"Desine!" Phoebus ait, "poenae mora longa querella est."
Dixit idem Phoebe. Celerique per aëra lapsu
Contigerant tecti Cadmeïda nubibus arcem.

Planus erat lateque patens prope moenia campus,
Adsiduis pulsatus equis, ubi turba rotarum
Duraque mollierat subiectas ungula glaebas.
Pars ibi de septem genitis Amphione fortes
Conscendunt in equos, Tyrioque rubentia suco
Terga premunt, auroque graves moderantur habenas.
E quibus Ismenus, dum certum flectit in orbem
Quadrupedis cursus, spumantiaque ora coërcet,
"Ei mihi!" conclamat, medioque in pectore fixa
Tela gerit, frenisque manu moriente remissis
In latus a dextro paulatim defluit armo.

Proximus, audito sonitu per inane pharetrae,
Frena dabat Sipylus; veluti cum praescius imbris
Nube fugit visa, pendentiaque undique rector
Carbasa deducit, ne qua levis effluat aura.
Frena tamen dantem non evitabile telum
Consequitur, summaque tremens cervice sagitta
Haesit, et exstabat nudum de gutture ferrum.
Ille, ut erat, pronus per colla admissa iubasque
Volvitur, et calido tellurem sanguine foedat.

Phaedimus infelix et aviti nominis heres
Tantalus, ut solito finem imposuere labori,
Transierant ad opus nitidae iuvenale palaestrae;
Et iam contulerant arto luctantia nexu

Pectora pectoribus, cum tento concita nervo,
Sicut erant iuncti, traiecit utrumque sagitta.
Ingemuere simul, simul incurvata dolore
Membra solo posuere; simul suprema iacentes
Lumina versarunt, animam simul exhalarunt.

Aspicit Alphenor, laniataque pectora plangens
Advolat, ut gelidos complexibus adlevet artus,
Inque pio cadit officio; nam Delius illi
Intima fatifero rupit praecordia ferro.
Quod simul eductum, pars est pulmonis in hamis
Eruta, cumque anima cruor est effusus in auras.

At non intonsum simplex Damasichthona vulnus
Adficit. Ictus erat, qua crus esse incipit, et qua
Mollia nervosus facit internodia poples.
Dumque manu temptat trahere exitiabile telum,
Altera per iugulum pennis tenus acta sagitta est.
Expulit hanc sanguis, seque eiaculatus in altum
Emicat, et longe terebrata prosilit aura.

Ultimus Ilioneus non profectura precando
Bracchia sustulerat, "Di" que "O communiter omnes,"
Dixerat, ignarus non omnes esse rogandos,
"Parcite!" Motus erat, cum iam revocabile telum
Non fuit, Arcitenens. Minimo tamen occidit ille
Vulnere, non alte percusso corde sagitta.
Fama mali populique dolor lacrimaeque suorum
Tam subitae matrem certam fecere ruinae
Mirantem potuisse, irascentemque, quod ausi
Hoc essent superi, quod tantum iuris haberent.
Nam pater Amphion ferro per pectus adacto
Finierat moriens pariter cum luce dolorem.

Heu quantum haec Niobe Niobe distabat ab illa,
Quae modo Latois populum submoverat aris
Et mediam tulerat gressus resupina per urbem,
Invidiosa suis; at nunc miseranda vel hosti!

Corporibus gelidis incumbit, et ordine nullo
Oscula dispensat natos suprema per omnes.
A quibus ad caelum liventia bracchia tollens,
"Pascere, crudelis, nostro, Latona, dolore,
Pascere," ait, "satiaque meo tua pectora luctu!
Efferor. Exsulta, victrixque inimica triumpha.
Cur autem victrix? Miserae mihi plura supersunt,
Quam tibi felici. Post tot quoque funera vinco."

Dixerat, et sonuit contento nervus ab arcu,
Qui praeter Nioben unam conterruit omnes.
Illa malo est audax. Stabant cum vestibus atris
Ante toros fratrum demisso crine sorores.

E quibus una trahens haerentia viscere tela
Imposito fratri moribunda relanguit ore.

Altera solari miseram conata parentem
Conticuit subito, duplicataque vulnere caeco est.

Haec frustra fugiens collabitur; illa sorori
Immoritur; latet haec; illam trepidare videres.
Sexque datis leto diversaque vulnera passis,
Ultima restabat; quam toto corpore mater,
Tota veste tegens, "Unam minimamque relinque!
De multis minimam posco," clamavit, "et unam."
Dumque rogat, pro qua rogat, occidit. Orba resedit
Exanimes inter natos natasque virumque,

NIOBE, WITH THE YOUNGEST DAUGHTER

Deriguitque malis. Nullos movet aura capillos,
In vultu color est sine sanguine, lumina maestis
Stant immota genis; nihil est in imagine vivum.
Ipsa quoque interius cum duro lingua palato
Congelat, et venae desistunt posse moveri;
Nec flecti cervix nec bracchia reddere motus
Nec pes ire potest; intra quoque viscera saxum est.
Flet tamen, et validi circumdata turbine venti
In patriam rapta est. Ibi fixa cacumine montis
Liquitur, et lacrimas etiam nunc marmora manant.

5. *DAEDALUS ET ICARUS.*

Daedalus Icarusque filius a Crete volant. Icarus in mare cadit.

Daedalus interea Creten longumque perosus
Exsilium tactusque loci natalis amore,
Clausus erat pelago. "Terras licet," inquit, "et undas
Obstruat; at caelum certe patet. Ibimus illac.
Omnia possideat, non possidet aëra Minos."

Dixit, et ignotas animum dimittit in artes,
Naturamque novat. Nam ponit in ordine pennas,
A minima coeptas, longam breviore sequenti,
Ut clivo crevisse putes; sic rustica quondam
Fistula disparibus paulatim surgit avenis.
Tum lino medias et ceris adligat imas,
Atque ita compositas parvo curvamine flectit,
Ut veras imitetur aves.

Puer Icarus una
Stabat et, ignarus sua se tractare pericla,
Ore renidenti modo quas vaga moverat aura,
Captabat plumas, flavam modo pollice ceram
Mollibat, lusuque suo mirabile patris
Impediebat opus. Postquam manus ultima coeptis
Imposita est, geminas opifex libravit in alas
Ipse suum corpus, motaque pependit in aura.

Instruit et natum, "Medio" que "ut limite curras,
Icare," ait, "moneo, ne, si demissior ibis,
Unda gravet pennas, si celsior, ignis adurat.
Inter utramque vola. Nec te spectare Booten

Aut Helicen iubeo strictumque Orionis ensem.
Me duce carpe viam." Pariter praecepta volandi
Tradit et ignotas umeris accommodat alas.
Inter opus monitusque genae maduere seniles,
Et patriae tremuere manus. Dedit oscula nato
— Non iterum repetenda! — suo, pennisque levatus
Ante volat, comitique timet, velut ales, ab alto
Quae teneram prolem produxit in aëra nido;
Hortaturque sequi, damnosasque erudit artes,
Et movet ipse suas et nati respicit alas.

Hos aliquis tremula dum captat harundine pisces,
Aut pastor baculo stivave innixus arator
Vidit et obstipuit, quique aethera carpere possent,
Credidit esse deos. Et iam Iunonia laeva
Parte Samos, fuerant Delosque Parosque relictae,
Dextra Lebinthus erat fecundaque melle Calymne,
Cum puer audaci coepit gaudere volatu,
Deseruitque ducem caelique cupidine tractus
Altius egit iter. Rapidi vicinia solis
Mollit odoratas, pennarum vincula, ceras.
Tabuerant cerae; nudos quatit ille lacertos,
Remigioque carens non ullas percipit auras,
Oraque caerulea patrium clamantia nomen
Excipiuntur aqua, quae nomen traxit ab illo.

At pater infelix, nec iam pater, "Icare," dixit,
"Icare," dixit, "ubi es? Qua te regione requiram?"
"Icare," dicebat, pennas aspexit in undis,
Devovitque suas artes, corpusque sepulchro
Condidit. Et tellus a nomine dicta sepulti.

6. *ORPHEUS ET EURYDICE.*

Orpheus Eurydicen apud inferos petit.

Inde per immensum croceo velatus amictu
Aethera digreditur, Ciconumque Hymenaeus ad oras
Tendit, et Orphea nequiquam voce vocatur.
Adfuit ille quidem, sed nec sollemnia verba
Nec laetos vultus nec felix attulit omen.
Fax quoque, quam tenuit, lacrimoso stridula fumo
Usque fuit, nullosque invenit motibus ignes.

Exitus auspicio gravior. Nam nupta per herbas
Dum nova naiadum turba comitata vagatur,
Occidit, in talum serpentis dente recepto.
Quam satis ad superas postquam Rhodopeïus auras
Deflevit vates, ne non temptaret et umbras,
Ad Styga Taenaria est ausus descendere porta;
Perque leves populos simulacraque functa sepulchro
Persephonen adiit inamoenaque regna tenentem
Umbrarum dominum. Pulsisque ad carmina nervis
Sic ait:

"O positi sub terra numina mundi,
In quem reccidimus, quicquid mortale creamur,
Si licet, et falsi positis ambagibus oris
Vera loqui sinitis, non huc, ut opaca viderem
Tartara, descendi; nec uti villosa colubris
Terna Medusaei vincirem guttura monstri.

"Causa viae coniunx, in quam calcata venenum
Vipera diffudit, crescentesque abstulit annos.

Apollo

Posse pati volui, nec me temptasse negabo;
Vicit Amor. Supera deus hic bene notus in ora est;
An sit et hic, dubito. Sed et hic tamen auguror esse,
Famaque si veteris non est mentita rapinae,
Vos quoque iunxit amor. Per ego haec loca plena timoris,
Per Chaos hoc ingens vastique silentia regni,
Eurydices, oro, properata retexite fata.

"Omnia debemus vobis, paulumque morati
Serius aut citius sedem properamus ad unam.
Tendimus huc omnes, haec est domus ultima, vosque
Humani generis longissima regna tenetis.
Haec quoque, cum iustos matura peregerit annos,
Iuris erit vestri; pro munere poscimus usum.
Quod si fata negant veniam pro coniuge, certum est
Nolle redire mihi; leto gaudete duorum."

Talia dicentem nervosque ad verba moventem
Exsangues flebant animae; nec Tantalus undam
Captavit refugam, stupuitque Ixionis orbis,
Nec carpsere iecur volucres, urnisque vacarunt
Belides, inque tuo sedisti, Sisyphe, saxo.

Tunc primum lacrimis victarum carmine fama est
Eumenidum maduisse genas. Nec regia coniunx
Sustinet oranti, nec qui regit ima, negare;
Eurydicenque vocant. Umbras erat illa recentes
Inter, et incessit passu de vulnere tardo.
Hanc simul et legem Rhodopeïus accipit Orpheus,
Ne flectat retro sua lumina, donec Avernas
Exierit valles; aut irrita dona futura.

Carpitur acclivis per muta silentia trames,
Arduus, obscurus, caligine densus opaca.
Nec procul afuerunt telluris margine summae.
Hic, ne deficeret, metuens, avidusque videndi,
Flexit amans oculos; et protinus illa relapsa est,
Bracchiaque intendens prendique et prendere captans
Nil nisi cedentes infelix arripit auras.

Iamque iterum moriens non est de coniuge quicquam
Questa suo; quid enim nisi se quereretur amatam?
Supremumque "Vale," quod iam vix auribus ille
Acciperet, dixit, revolutaque rursus eodem est.

Orantem frustraque iterum transire volentem
Portitor arcuerat. Septem tamen ille diebus
Squalidus in ripa Cereris sine munere sedit;
Cura dolorque animi lacrimaeque alimenta fuere.
Esse deos Erebi crudeles questus, in altam
Se recipit Rhodopen pulsumque aquilonibus Haemum.

7. *MIDAS.*

Avaritia fugienda est.

Nec satis hoc Baccho est. Ipsos quoque deserit agros,
Cumque choro meliore sui vineta Timoli
Pactolonque petit, quamvis non aureus illo
Tempore nec caris erat invidiosus harenis.
Hunc adsueta cohors Satyri Bacchaeque frequentant.
At Silenus abest. Titubantem annisque meroque
Ruricolae cepere Phryges, vinctumque coronis
Ad regem duxere Midan, cui Thracius Orpheus
Orgia tradiderat cum Cecropio Eumolpo.
Qui simul agnovit socium comitemque sacrorum,
Hospitis adventu festum genialiter egit
Per bis quinque dies et iunctas ordine noctes.

Et iam stellarum sublime coegerat agmen
Lucifer undecimus, Lydos cum laetus in agros
Rex venit, et iuveni Silenum reddit alumno.
Huic deus optandi gratum, sed inutile, fecit
Muneris arbitrium, gaudens altore recepto.
Ille, male usurus donis, ait, "Effice, quicquid
Corpore contigero, fulvum vertatur in aurum."

Annuit optatis, nocituraque munera solvit
Liber, et indoluit, quod non meliora petisset.
Laetus abit gaudetque malo Berecyntius heros,
Pollicitique fidem tangendo singula temptat.
Vixque sibi credens, non alta fronde virentem
Ilice detraxit virgam; virga aurea facta est.

Tollit humo saxum; saxum quoque palluit auro.
Contigit et glaebam; contactu glaeba potenti
Massa fit. Arentes Cereris decerpsit aristas;
Aurea messis erat. Demptum tenet arbore pomum;
Hesperidas donasse putes. Si postibus altis
Admovit digitos, postes radiare videntur.

Vix spes ipse suas animo capit, aurea fingens
Omnia. Gaudenti mensas posuere ministri
Exstructas dapibus nec tostae frugis egentes.
Tum vero, sive ille sua Cerealia dextra
Munera contigerat, Cerealia dona rigebant;
Sive dapes avido convellere dente parabat,
Lammina fulva dapes, admoto dente, premebat.
Miscuerat puris auctorem muneris undis;
Fusile per rictus aurum fluitare videres.

Attonitus novitate mali, divesque miserque,
Effugere optat opes et quae modo voverat, odit.
Copia nulla famem relevat; sitis arida guttur
Urit, et inviso meritus torquetur ab auro.
Ad caelumque manus et splendida bracchia tollens,
"Da veniam, Lenaee pater! peccavimus," inquit,
"Sed miserere, precor, speciosoque eripe damno."

Mite deum numen, Bacchus, peccasse fatentem
Restituit, pactique fide data munera solvit.
"Neve male optato maneas circumlitus auro,
Vade," ait, "ad magnis vicinum Sardibus amnem,
Perque iugum Phrygiae labentibus obvius undis
Carpe viam, donec venias ad fluminis ortus;
Spumigeroque tuum fonti, qua plurimus exit,
Subde caput, corpusque simul, simul elue crimen."

DIANA AS HUNTRESS

Rex iussae succedit aquae. Vis aurea tinxit
Flumen, et humano de corpore cessit in amnem.
Nunc quoque iam veteris percepto semine venae
Arva rigent auro madidis pallentia glaebis.

P. OVIDIUS NASO

Ovid's *Metamorphoses* begin with the creation of the world, describing how out of Nature's chaos the earth was formed, its mountains and valleys and plains, its rivers and seas, its winds and clouds; how the stars commenced to glow in the heavens; how fish first appeared in the water, birds in the air, and animals on land. Last of all was born man, to whom, unlike other animals, it was given to stand erect and lift his countenance heavenward.

Then came the four ages.

1st. The Golden Age, when spring bloomed eternal, and the earth — untilled — brought forth lavishly of fruits and flowers, when men were happy and law-abiding and revered the gods.

2nd. The Silver Age. Now the year was divided into four seasons, and man was forced by winter's cold and ice to take refuge in caves and to build huts and rough houses.

3rd. The Bronze Age. Men learned to forge weapons and to wage long and bloody wars with one another.

4th. The Iron Age, when truth and honor fled, and crime and impiety filled the earth.

Finally, roused by a heinous offence, Jupiter assembled "the heaven-dwellers," and announced his determination to destroy all mankind by a flood. At his command, the clouds poured forth unceasing rain, rivers overflowed their banks, seas and oceans rose, until the earth was covered with the waters.

Then comes the following story of Deucalion and Pyrrha, which relates how this humble, god-fearing couple were instrumental in restoring mankind to the world.

SIGHT READING

DEUCALION ET PYRRHA

Separat Aonios Oetaeis Phocis ab arvis,
Terra ferax, dum terra fuit; sed tempore in illo
Pars maris et latus subitarum campus aquarum.
Mons ibi verticibus petit arduus astra duobus,
Nomine Parnasus, superantque cacumina nubes.
Hic ubi Deucalion, nam cetera texerat aequor,
Cum consorte tori parva rate vectus adhaesit,
Corycidas nymphas et numina montis adorant,
Fatidicamque Themin, quae tunc oracla tenebat.
Non illo melior quisquam nec amantior aequi
Vir fuit, aut illa metuentior ulla deorum.

Iuppiter ut liquidis stagnare paludibus orbem,
Et superesse virum de tot modo milibus unum,
Et superesse videt de tot modo milibus unam,
Innocuos ambos, cultores numinis ambos,

1. Āonius, *of Aonia*, a mountainous district in Boeotia. **Oetaeus**, *of Oetaea*, a district in Greece, northwest of Phocis. **Phōcis**, *Phocis*, a district in central Greece, north of the Corinthian Gulf. **2. ferāx**, *fertile*. **5. cacūmen**, *peak*. **7. cōnsors torī**, '*partner of his couch*,' = Pyrrha. **ratis**, *raft*. **vectus**, part. of **vehō**, *carry*. **8. Cōrycis, -idis**, *Corycian*, *of Corycium*, a cave on Mt. Parnassus. **9. fāti-dicus**, *fate-foretelling*. **Themis**, *Themis*, goddess of justice and prophecy. **10. illo**, abl. with comp. **aequum**, *justice*. **11. illa**, what case? why? **metuentior . . . deōrum**, '*more god-fearing*.' **ūlla**, what case? why? **12. stāgnāre palūdibus**, '*lie covered with pools*.' **13. super-esse = manēre**. **modo**, *just now*, *recently*. **15. in-nocuus**, *not harmful*, *innocent*. **cultor**, *worshiper*.

Nubila disiecit, nimbisque aquilone remotis
Et caelo terras ostendit et aethera terris.

Nec maris ira manet, positoque tricuspide telo
Mulcet aquas rector pelagi, supraque profundum
Exstantem atque umeros innato murice tectum
Caeruleum Tritona vocat, conchaeque sonanti
Inspirare iubet, fluctusque et flumina signo
Iam revocare dato. Cava bucina sumitur illi
Tortilis, in latum quae turbine crescit ab imo,
Bucina, quae medio concepit ubi aëra ponto,
Litora voce replet sub utroque iacentia Phoebo.
Tunc quoque, ut ora dei madida rorantia barba
Contigit, et cecinit iussos inflata receptus,
Omnibus audita est telluris et aequoris undis,
Et quibus est undis audita, coërcuit omnes.
Flumina subsidunt, collesque exire videntur;
Iam mare litus habet, plenos capit alveus amnes,
Surgit humus; crescunt loca decrescentibus undis,

16. nūbila, -ōrum, = **nūbēs. dis-iciō,** *drive apart, scatter.* **nimbus,** *storm-cloud.* **18. positō** = **dē-positō. tricuspis,** *three-pointed.* **19. mulceō,** *soothe, calm.* **profundum,** *deep* (*sea*). **20. in-nātus,** *in-born, native.* **mūrex,** shell-fish from which purple dye was obtained; hence, *purple.* **21. Trītōn,** *Triton,* sea-god, son of Neptune. **concha,** *spiral shell,* Triton's horn. **22. īn-spīrō,** *blow into.* **23. būcina** = **concha. illī** = **ab illō. 24. tortilis,** *twisted, spiral.* **turbō,** *whorl* (of a shell). **25. concēpit . . . āera,** '*caught* (Triton's) *breath.*' **26. sub utrōque . . . Phoebō,** '*under both* (*the rising and setting*) *Sun.*' **27. rōrō,** *drip.* **barba,** *beard.* **28. contigit,** sc. **concha,** as subject. **canere . . . receptūs** (in prose, **receptuī**), military term, *sound a retreat.* **īn-flō** = **īn-spīrō. 32. plēnōs . . . amnēs,** 'the rivers, though still full, keep within their channel'; how lit.?

Postque diem longam nudata cacumina silvae
Ostendunt, limumque tenent in fronde relictum.
Redditus orbis erat. Quem postquam vidit inanem
Et desolatas agere alta silentia terras,
Deucalion lacrimis ita Pyrrham adfatur obortis:

"O soror, O coniunx, O femina sola superstes,
Quam commune mihi genus et patruelis origo,
Deinde torus iunxit, nunc ipsa pericula iungunt:
Terrarum, quascumque vident occasus et ortus,
Nos duo turba sumus; possedit cetera pontus.
Haec quoque adhuc vitae non est fiducia nostrae
Certa satis. Terrent etiam nunc nubila mentem.

"Quid tibi, si sine me fatis erepta fuisses,
Nunc animi, miseranda, foret? Quo sola timorem
Ferre modo posses? Quo consolante doleres?
Namque ego, crede mihi, si te quoque pontus haberet,
Te sequerer, coniunx, et me quoque pontus haberet.

"O utinam possem populos reparare paternis
Artibus atque animas formatae infundere terrae!
Nunc genus in nobis restat mortale duobus, —
Sic visum est superis, — hominumque exempla manemus."

34. nūdāta = nūda, sc. **undīs**. **35. līmus**, *mud, slime*. **39. soror**, really cousin, Deucalion being the son of Prometheus, and Pyrrha the daughter of Epimetheus, his brother. **super-stes**, *surviving*. **40. patruēlis orīgō**, *'descent as cousins.'* **42. occāsus et ortus**, sc. **sōlis**. **43. turba**, *crowd* (ironical). **48. Quō cōnsōlante dolērēs? = Quis tē dolentem cōnsōlārētur?** **51. paternīs . . . terrae**, Prometheus is said to have molded men out of clay and breathed life into them.

Consilio Themidos utentes iaciunt lapides, qui homines fiunt

Dixerat, et flebant. Placuit caeleste precari
Numen, et auxilium per sacras quaerere sortes.
Nulla mora est. Adeunt pariter Cephisidas undas,
Ut nondum liquidas, sic iam vada nota secantes.
Inde ubi libatos irroravere liquores
Vestibus et capiti, flectunt vestigia sanctae
Ad delubra deae, quorum fastigia turpi
Pallebant musco, stabantque sine ignibus arae.

Ut templi tetigere gradus, procumbit uterque
Pronus humi gelidoque pavens dedit oscula saxo.
Atque ita, "Si precibus," dixerunt, "numina iustis
Victa remollescunt, si flectitur ira deorum,
Dic, Themi, qua generis damnum reparabile nostri
Arte sit, et mersis fer opem, mitissima, rebus."

Mota dea est sortemque dedit: "Discedite templo,
Et velate caput, cinctasque resolvite vestes,
Ossaque post tergum magnae iactate parentis."

Obstipuere diu; rumpitque silentia voce
Pyrrha prior, iussisque deae parere recusat,
Detque sibi veniam, pavido rogat ore, pavetque
Laedere iactatis maternas ossibus umbras.

57. Cēphīsis, -idos, adj., *of the Cephisus*, a river that rises on Mt. Parnassus. **58.** ut . . . sīc, *while . . . yet*. **59.** inde = ex illīs undīs. lībātōs . . . liquōrēs, cf. Cadmus, 27. ir-rōrō, *sprinkle*. **60.** sānctus, *holy*. **61.** dēlūbrum, *shrine, temple*. fastīgium, *gable*. turpis, *disgraceful*. **62.** mūscus, *moss*. **64.** paveō, *tremble*. **66.** re-mollēscō, *be softened*. **67.** nostrī = humānī. **68.** mersīs (mergō) . . . rēbus, '*sub-merged world*.' **73.** recūsō, *refuse*. **74.** rogat ut Themis sibi veniam det. **75.** māternās . . . umbrās, '*mother's ghost*.'

Interea repetunt caecis obscura latebris
Verba datae sortis secum, inter seque volutant.
Inde Promethides placidis Epimethida dictis
Mulcet et, "Aut fallax," ait, "est sollertia nobis,
Aut pia sunt nullumque nefas oracula suadent:
Magna parens terra est; lapides in corpore terrae
Ossa reor dici; iacere hos post terga iubemur."

Coniugis augurio quamquam Titania mota est,
Spes tamen in dubio est; adeo caelestibus ambo
Diffidunt monitis. Sed quid temptare nocebit?
Discedunt velantque caput tunicasque recingunt
Et iussos lapides sua post vestigia mittunt.
Saxa — quis hoc credat, nisi sit pro teste vetustas? —
Ponere duritiem coepere suumque rigorem
Mollirique mora, mollitaque ducere formam.
Mox ubi creverunt, naturaque mitior illis
Contigit, ut quaedam, sic non manifesta, videri
Forma potest hominis, sed, uti de marmore coepto,
Non exacta satis rudibusque simillima signis.
Quae tamen ex illis aliquo pars umida suco
Et terrena fuit, versa est in corporis usum;
Quod solidum est flectique nequit, mutatur in ossa;

76. latebra, *hiding-place.* **caecīs obscūra latebrīs**, *'dark with blind riddles.'* **77. volūtō**, freq. of **volvō**. **78. Promēthīdēs . . . Epimēthis**, patronymics; see note to l. 39. **79. sollertia**, *shrewdness, wits.* **80. nefās**, indecl., *impiety.* **suādeō**, *advise.* **82. reor**, *think.* **83. augurium**, *interpretation.* **Tītānia** = **Pyrrha**, *daughter of the Titan*, Epimetheus. **84. dubium**, *doubt.* **85. dif-fidō**, *distrust.* **86. re-cingō**, *un-gird.* **88. testis**, *witness.* **vetustās**, *antiquity* of the tradition. **89. dūritiēs**, from **dūrus**. **90. dūcere fōrmam**, *'take shape.'* **92. sīc**, *although.* **manifēstus** *clear.* **94. ex-āctus**, *sharply defined.* **rudibus . . . sīgnīs**, *statues in the rough.* **95. ūmidus**, *damp.* **96. terrēna**, *of earth.* **97. ne-queō**, *be unable.* **mūtō**, *change.*

Quae modo vena fuit, sub eodem nomine mansit;
Inque brevi spatio superorum numine saxa
Missa viri manibus faciem traxere virorum,
Et de femineo reparata est femina iactu.
Inde genus durum sumus experiensque laborum,
Et documenta damus, qua simus origine nati.

101. dē fēmineō . . . iactū, *'from the woman's throwing.'* **102.** experiēns, *used to.* **103.** documentum, *proof.*

PHILEMON ET BAUCIS

"And strangers with good cheer receive."

PRIOR.

Pirithous, in the presence of some guests of the river-god Achilous, had spoken scornfully of the power of the gods. In the way of administering a rebuke, Lelex tells the story of Philemon and Baucis, a poor but kind-hearted old couple in Phrygia, who once received the gods Jupiter and Mercury in human form, when all others had refused the divinities entertainment. They were rewarded by seeing their low hut changed into a magnificent temple, of which, at their own request, they were made the attendants. After long and happy service there they were not suffered to see death, but were both at the same moment changed into trees.

Hospitalitatis ne estote immemores; per hanc enim quidam inscii exceperunt angelos hospitio.

Sic dicitque Lelex:

Tiliae contermina quercus
Collibus est Phrygiis, modico circumdata muro.
Haud procul hinc stagnum est, tellus habitabilis olim,
Nunc celebres mergis fulicisque palustribus undae.

Iuppiter huc specie mortali, cumque parente
Venit Atlantiades positis caducifer alis.
Mille domos adiere, locum requiemque petentes;
Mille domos clausere serae. Tamen una recepit,

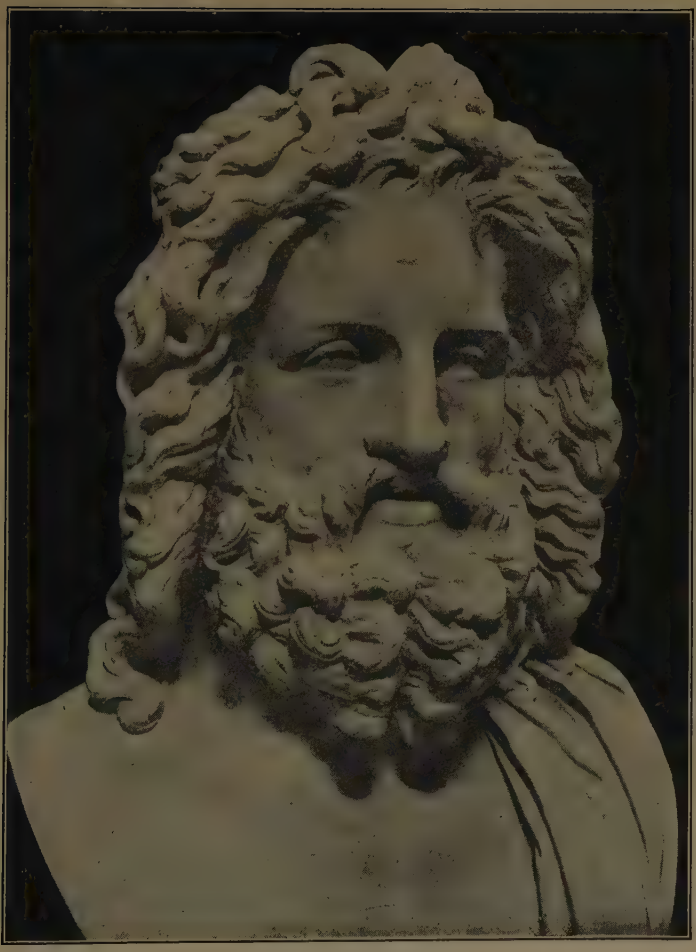
1. Lelex, *Lelex*, an old man, who had taken part in the famous hunt of the Calydonian boar. **tilia**, *linden tree*. **2. collis**, *hill*. **modicus**, *moderate, low*. **3. haud**, *by no means, not*. **stagnum**, *standing water, pool*. **4. mergus**, *diver, sea-gull*. **fulica**, *coot*. **palūster**, *marsh-haunting*. **5. speciēs**, *guise*. **6. Atlantiadēs**, patronymic, *Mercury*, grandson of Atlas. **cādūci-fer**, *Bearer of the Herald's staff*, being messenger of the gods. **7. requiēs**, *rest*. **8. sera**, *bar, bolt*.

Parva quidem, stipulis et canna tecta palustri;
Sed pia Baucis anus parilique aetate Philemon
Illa sunt annis iuncti iuvenalibus, illa
Consenuere casa; paupertatemque fatendo
Effecere levem nec iniqua mente ferendo.
Nec refert, dominos illic, famulosne requiras;
Tota domus duo sunt, idem parentque iubentque.

Ergo ubi caelicolae placitos tetigere penates,
Submissoque humiles intrarunt vertice postes,
Membra senex posito iussit relevare sedili,
Quo superiniecit textum rude sedula Baucis.

Inde foco tepidum cinerem dimovit et ignes
Suscitat hesternos foliisque et cortice sicco
Nutrit et ad flammas anima producit anili,
Multifidasque faces ramaliaque arida tecto
Detulit et minuit, parvoque admovit aëno.
Quodque suus coniunx riguo collegerat horto,
Truncat holus foliis. Furca levat ille bicorni

9. **stipula**, *dried stalk, straw.* **canna**, *reed, cane.* **10.** **anus**, **-ūs**, *old woman.* **parilis** (**pār**), *equal.* **aetās**, *age.* **11.** **illa**, what case? why? **12.** **cōn-senēscō**, *grow old together.* **casa**, *hut.* **pauper-tās**, *poverty.* **13.** **nec in-īquus**, *not discontented, cheerful.* **14.** **rē-fert**, impers., *it matters.* **famulus**, *servant.* **16.** **ergō**, *therefore.* **caeli-cola**, *heaven-dweller.* **Penātēs** (household gods), *hearth, home.* **17.** **sub-missus**, *lowered.* **18.** **senex**, *old man.* **re-levāre**, sc. **eōs** as subj. **sedīle**, *seat, bench.* **19.** **in-iciō**, *throw upon.* **textum** (**texō**, *weave*), *cloth.* **sēdulus**, *busy, zealous.* **20.** **cinis**, *ashes.* **21.** **sus-citō**, *stir up.* **hesternus**, *yesterday's.* **cortex**, *bark.* **siccus**, *dry.* **22.** **nutriō**, *nurse.* **anima**, *breath.* **anīlis** (**anus**), *of an old woman, feeble.* **23.** **multi-fidus**, *many-cleft.* **rāmālia**, **-ium** (**rāmus**), *twigs.* **24.** **dē-ferō**, *take down.* **minuō**, *break in bits.* **aēnum**, *brazen kettle.* **25.** **riguus** (**rigō**), *well-watered.* **hortus**, *garden.* **26.** **truncō**, *strip.* **holus**, **-eris**, n., *vegetables.* **furca**, *fork.* **levō**, *lift.* **bi-cornis**, *two-pronged.*



ZEUS, OR JUPITER

Sordida terga suis nigro pendentia tigno,
Servatoque diu resecat de tergore partem
Exiguam, sectamque domat ferventibus undis.

Interea medias fallunt sermonibus horas,
Concutiuntque torum de molli fluminis ulva
Impositum lecto, sponda pedibusque salignis.
Vestibus hunc velant, quas non nisi tempore festo
Sternere consuerant; sed et haec vilisque vetusque
Vestis erat, lecto non indignanda saligno.
Accubuere dei. Mensam succincta tremensque
Ponit anus. Mensae sed erat pes tertius impar;
Testa parem fecit. Quae postquam subdita clivum
Sustulit, aequatam mentae tersere virentes.

Ponitur hic bicolor sincerae baca Minervae,
Conditaque in liquida corna autumnalia faece,
Intibaque et radix et lactis massa coacti,
Ovaque non acri leviter versata favilla,
Omnia fictilibus. Post haec caelatus eodem

27. sordidus, *begrimed, blackened* (with smoke). **sūs**, *pig.* **tignum**, *beam, rafter.* **28. re-secō**, *cut off.* **tergus**, *back, chine.* **29. domō**, *master; soften.* **30. medius**, *intervening.* **fallō**, *while away.* **31. con-cutiō**, *shake up.* **torus**, *cushion.* **ulva**, *marsh-grass, sedge.* **32. lectus**, *bed.* **sponda**, *bedstead.* **salīgnus** (**salix**, *willow*), *of willow-wood.* **34. cōn-suēscō**, *be accustomed.* **vīlis**, *cheap.* **36. ac-cumbō**, *recline at table.* **suc-cingō**, *gird up.* **37. tertius**, *third.* **im-pār**, *un-even.* **38. testa**, *piece of tile, potsherd.* **clīvus**, *slant.* **39. tollō**, *take away.* **aequātam**, sc. **mēnsam.** **menta**, *mint.* **tergeō**, *wipe off.* **vireō**, *be green.* **40. bi-color**, *two-colored.* The olive is *green* when unripe, *black* when ripe. **sincērus**, *pure, virgin.* **bāca**, any small fruit; here, *olive*, sacred to Minerva. **41. condō**, *preserve, pickle.* **cornum**, *cornel-berry.* **faex**, *brine.* **42. intibum**, *endive.* **rādīx**, *radish.* **lāc . . . coāctum**, lit., *thickened milk = cheese.* **43. ōvum**, *egg.* **nōn ācrī . . . favillā**, *'embers no longer glowing.'* **44. fictile**, *earthen vessel.* **caelātus eōdem . . . argentō**, *carved in the same (kind of) plate, i.e.* earthenware (said in jest).

Sistitur argento crater fabricataque fago
Pocula, qua cava sunt, flaventibus illita ceris.

Parva mora est, epulasque foci misere calentes.
Nec longae rursus referuntur vina senectae,
Dantque locum mensis paulum seducta secundis.
Hic nux, hic mixta est rugosis carica palmis
Prunaque et in patulis redolentia mala canistris
Et de purpureis collectae vitibus uvae.
Candidus in medio favus est. Super omnia vultus
Accessere boni nec iners pauperque voluntas.

Interea totiens haustum cratera repleri
Sponte sua, per seque vident succrescere vina.
Attoniti novitate pavent, manibusque supinis
Concipiunt Baucisque preces timidusque Philemon,
Et veniam dapibus nullisque paratibus orant.

Unicus anser erat, minimae custodia villae,
Quem dis hospitibus domini mactare parabant.
Ille celer penna tardos aetate fatigat,
Eluditque diu, tandemque est visus ad ipsos
Confugisse deos. Superi vetuere necari;

45. **sistō**, *stand, place.* **crātēr**, acc., **crātēra**, *mixing-bowl.* **fabricō**, *make.* **fāgus**, *beech-wood.* **46.** **pōculum**, *cup.* **flāvēns**, *yellow.* **illinō**, *smear.* **47.** **epulae**, *viands.* **caleō**, *be hot.* **48.** **nec**, with **longae.** **senecta**, *age.* **49.** **mēnsae . . . secundae**, *dessert.* **sē-dūcō**, *remove.* **50.** **nux**, *nut.* **rūgōsus**, *wrinkled.* **Cārica**, sc. **fīcus**, (Carian) *fig.* **palma**, (palm) *date.* **51.** **prūnum**, *plum.* **patulus**, *wide, open.* **redoleō**, *be fragrant.* **mālum**, *apple.* **canistrum**, *basket.* **52.** **purpureus**, *purple.* **vītis**, *vine.* **ūva**, *grape.* **53.** **candidus**, *white.* **favus**, *honeycomb.* **54.** **iners**, *sluggish.* **voluntās**, *goodwill.* **55.** **totiēns**, *as often as.* **hauriō**, *empty.* **re-pleō**, *re-fill.* **56.** **sponte suā**, *'of its own accord.'* **succrēscō**, *'be supplied anew.'* **57.** **supīnus**, *uplifted.* **60.** **ūnicus**, *single.* **ānser**, *goose.* **vīlla**, *farm-house.* **62.** **fatīgō**, *tire out.*

"Di" que "sumus, meritasque luet vicinia poenas
Impia," dixerunt, "vobis immunibus huius
Esse mali dabitur. Modo vestra relinquite tecta
Ac nostros comitate gradus et in ardua montis
Ite simul."
Parent ambo, baculisque levati
Nituntur longo vestigia ponere clivo.

Tantum aberant summo, quantum semel ire sagitta
Missa potest; flexere oculos, et mersa palude
Cetera prospiciunt, tantum sua tecta manere.
Dumque ea mirantur, dum deflent fata suorum,
Illa vetus, dominis etiam casa parva duobus
Vertitur in templum; furcas subiere columnae,
Stramina flavescunt aurataque tecta videntur,
Caelataeque fores, adopertaque marmore tellus.
Talia tum placido Saturnius edidit ore:
"Dicite, iuste senex et femina coniuge iusto
Digna, quid optetis." Cum Baucide pauca locutus
Iudicium superis aperit commune Philemon:

"Esse sacerdotes delubraque vestra tueri
Poscimus; et quoniam concordes egimus annos,
Auferat hora duos eadem, nec coniugis umquam
Busta meae videam, neu sim tumulandus ab illa."

65. luō, *suffer*. **71. semel**, *once*, with **missa**. **73. prō-spiciō**, *see from afar*. **tantum**, *only*. **76. sub-eō**, *take the place of*. **77. strāmen**, *straw, thatch*. **flāvēscō**, *grow yellow*. **aurātus** (**aurum**), *gilded*. **79. Sāturnius**, *son of Saturn, Jupiter*. **ē-dō**, (give forth) *utter*. **82. iūdicium**, *opinion*. **aperiō**, *disclose*. **83. sacerdōs**, *priest*. **tueor**, *take care of*. **84. con-cors**, *of one mind, harmonious*. **85. auferat**, *i.e.* in death. **86. tumulō**, *bury*.

Vota fides sequitur. Templi tutela fuere,
Donec vita data est. Annis aevoque soluti
Ante gradus sacros cum starent forte locique
Narrarent casus, frondere Philemona Baucis,
Baucida conspexit senior frondere Philemon.
Iamque super geminos crescente cacumine vultus
Mutua, dum licuit, reddebant dicta, "Vale" que
"O coniunx," dixere simul, simul abdita texit
Ora frutex.
Ostendit adhuc Thymbreius illic
Incola de gemino vicinos corpore truncos.
Haec mihi non vani (neque erat cur fallere vellent)
Narravere senes. Equidem pendentia vidi
Serta super ramos, ponensque recentia dixi:
"Cura pii dis sunt, et qui coluere, coluntur."

87. fidēs, *fulfilment.* **tūtēla** (**tueor**), *guardian.* **88. aevum**, *age.* **solūtus**, *'weakened.'* **90. frondeō**, *put forth leaves.* **95. frutex**, *sprout.* **Thymbrēius**, *of the Thymbrios*, a river in Phrygia. **96. dē geminō . . . corpore**, *'from the two bodies.'* Philemon became an oak; Baucis, a linden tree. **98. e-quidem**, *indeed.*

NOTES

PUBLIUS OVIDIUS NASO: see p. 1. B. 373; A. 108; H. 354, 3.[1]
P.: common abbreviation for *Pūblius*. **Nāso**: family name, *cognōmen*; connected by derivation with *nāsus*, 'nose.'

1. METAMORPHOSES, III. 1–137.

"Cadmus by sowing dragon's teeth, we read,
Raised a vast army from the poisonous seed."

GAY: Epistle to William Lowndes, Esq.

Page 51. Europa, daughter of Agenor, King of Phoenicia, was playing with her companions by the seashore. Jupiter, becoming enamoured of her, transformed himself into a beautiful white bull, and wandering near attracted her attention. Having by his gentleness encouraged her to pet him, he lay down on the sand. The unsuspecting maid, grown familiar with the animal, sat on his back, whereupon he mounted up into the air and bore her over the sea to Crete. Agenor, filled with grief at the disappearance of his daughter, bade his three sons, Phoenix, Cilix, and Cadmus, go in search of her, adding the harsh condition that if they did not find her they must not return home again. As the search proved unsuccessful, Phoenix settled in Africa, and Cilix in Cilicia, which took its name from him. Cadmus, 'having wandered the world over,' asked the oracle at Delphi in what spot he might make his home. Having obeyed the directions of the oracle and founded Thebes (as described in the text), he married Harmonia, daughter of Ares and Aphro-

[1] B. = Bennett's Latin Grammar, A. = Allen and Greenough's, H. = Harkness's, the "Standard" edition. References like this, p. 60, l. 7 (page 60, line 7), are to the pages of this book. Translations of Latin words or phrases are put in single quotation marks.

Cf. (*confer*) = "compare"; sc. (*scilicet*) = "supply," or "understood"; N. = "note"; R. = "remark"; vocab. = "vocabulary," at the end of the book; dir. disc. = "direct discourse"; indir. disc. = "indirect discourse" (*oratio obliqua*); constr. = "construction"; l. = "line"; lit. = "literally"; dep. = "depends" or "dependent"; trans. = "translate" or "translation"; pred. = "predicate."

For other abbreviations see the list preceding the vocabulary.

dite. The two lived happily at Thebes for many years, until portents warned them to leave the city. Misfortunes among their children and grandchildren now followed thick and fast. At last the aged couple, weary of life, were changed into serpents and placed in the happy fields of Elysium; where (in the words of Matthew Arnold, "Cadmus and Harmonia"):

> "Two bright and aged Snakes,
> Who once were Cadmus and Harmonia,
> Bask in the glens, or on the warm seashore,
> In breathless quiet after all their ills."

Cadmus is said to have introduced an alphabet of sixteen letters from Phoenicia (some say Egypt) into Greece. The myth as a whole is thought to have especial significance as pointing to an early indebtedness of the Greeks to the more mature civilizations of Phoenicia and Egypt, an indebtedness of which there is now much other evidence besides tradition. The idea has been advanced that the dragon's teeth may be a reminiscence of the introduction of the alphabet, suggested by the scrawling shapes of the Phoenician letters. **1. Iamque**: i. e. after Jupiter in the form of a white bull had borne Europa to Crete. **deus**: Jupiter. **positā**: = *dēpositā*. **3. pater**: Agenor. **ignarus**: 'not knowing' how his daughter had been carried off. **perquirere**: what would the construction be after *imperat* in prose? **raptam**: sc. *sororem*.

5. pius et sceleratus: Agenor was *pius* in taking measures to find his daughter, but *sceleratus* in his harshness toward his son. **8. Phoebi oracula**: 'the oracle of Apollo' at Delphi. **9. sit habitanda**: sc. *sibi*.

10. sōlīs: in the sense of *desertis*. **12. Hāc duce**: abl. abs., = 'with her as your guide.' **herbā**: for *in herbā*. **13. Moenia fac condas**: = *fac ut moenia condas*, 'see to it that you found a city,' 'go found a city.' B. 295, 8; A. 565; H. 565, 4. **Boeotia illa**: = 'it Boeotian'; that is, the country in which the city (Thebes) was to be built would be called *Boeotia*, a name supposed to be derived from βοῦς (= Latin *bos*), and probably given to the land on account of its cattle-pastures; not, as tradition reported, from the cow that was said to have led Cadmus thither.

14. bene: in our idiom, 'entirely,' 'fully.' **Castalio antro**: the grotto at Delphi where the oracles were given; called 'Castalian,' from the nearness of the Castalian spring. **15. videt**: trans. '(when) he saw.' **16 servitii**: i. e. of the yoke; in ancient times, as in some countries to-day, cows were used for plowing and drawing vehicles. **17. Subsequitur**: force of *sub-*? **presso gressu**: 'with slow (lit. 'restrained')

pace,' 'step by step,' going only as fast as the cow (l. 15, *lente ire*). **18. taciturnus**: trans. by an adv. Why?

19. vada Cephisi: the Cephisus, which empties into Lake Copais in Boeotia, rises in Mount Parnassus, but some distance from the location of the Delphic Oracle. Ovid's description better suits the upper part of the Pleistos, which is fed by the Castalian spring. Ovid could never have been at Delphi, or his topography would be more accurate. Cadmus's way lay east from Delphi past Panope, then southeast to the site of Thebes. The whole distance would be not far from fifty miles. **20. tollens . . . auras**: *tollens frontem, speciosam altis cornibus, ad caelum, impulit auras mugitibus.* **22. sua terga**: obj. of *sequentes;* trans. 'behind her.'

Page 52. 24. agit grates: 'gives thanks,' 'thanks.' **27. libandas**: here simply 'to be drawn.' **undas**: for use in offering sacrifice.

29. specus: 'grotto,' designates the place as a hollow or cavity in the earth; while *antro* (l. 31) suggests its use as a habitation. **densus**: = 'thickly surrounded.'

32. Martius: 'sacred to Mars,' or 'of Mars.' The dragon (*anguis*) was said to be the son of Mars (Ares) and Telphusa, one of the Furies. **cristis et auro**: = *aureis cristis*, by hendiadys. B. 374, 4; A. 432; H. 751, 3, N. 1.

35. Quem lucum: 'this grove.' **Tyriā de gente profecti**: freely, 'the Tyrian wanderers,' the Phoenician companions of Cadmus, so named from the city Tyre. **38. Caeruleus**: here 'dark,' 'steel-colored.' **39. sanguis relinquit Corpus**: they turned pale. **40. attonitos artus**: 'their palsied frames.' **43. media plus parte erectus**: 'rising more than half his length.' **44. tantoque**, etc.: *atque est tanto corpore, quanto corpore, si totum spectes, est ille Draco, qui geminas Arctos separat;* i.e. he is as large as the dragon (taking into consideration his whole length) in the constellation Draco, which lies between the Great and the Little Bear. The constellation took its name from the dragon, Ladon, which guarded the apples of the Hesperides; said to have been slain by Hercules and placed in the heavens by Zeus. **corpore**: B. 224, 1; A. 415; H. 473, 2. **45. spectes**: B. 302, 2; A. 518, *a*; H. 578, 2.

46. Nec mora: *Nulla mora est.* **47. utrumque**: *parationem telorum, parationem fugae.* **48. Hos, illos**: sc. *necat.* **49. adflatā**: trans. by 'by' with an active participle.

> "Cadmus once a new way found,
> By throwing teeth into the ground,
> From which poore seed, and rudely sown,
> Sprung up a War-like Nation."
>
> HERRICK: Hesperides.

50. altissimus: 'at its greatest height,' at noon. **51. Quae mora sit sociis**: = 'what causes his companions to linger.' **Agenore natus**: B. 215; A. 403, *a*; H. 469, 2.

Page 53. **52. leonis**: 'from a lion.' B. 212, 3; A. 357, *b*, 3; H. 458, 4. So Hercules and other heroes were said to have gone about carrying a lion's skin, or clad in it, as a mark of prowess. This is in fact a distinguishing mark of Hercules (Herakles) in works of art. **53. telum**: freely, 'his weapons.' Our idiom prefers the plural. **ferro**: referring to the point; the shaft was of wood. B. 224; A. 415; H. 473, 2. **54. animus**: 'courage.'

55. corpora: *corpora sociorum*. **56. supra**: adv. The dragon was lying upon the bodies of the dead Phoenicians. **corporis**: B. 203, 1; A. 345; H. 440, 3. **57. Tristia, sanguinea**: determine the case of these two words by scanning the line. **60. Magnum**: 'great (as it was).' **61. Illius**: *illius molaris*. **cum**: prep. **62. Moenia forent**: why subj.?

63. Loricae modo: = 'as with a coat of mail.' How lit.?

65. duritiā vicit eādem: (*serpens*) *non vicit eādem duritiā* (*pellis*). **66. medio lentae spinae curvamine**: = 'at the middle coil of his flexible back.' **67. ferrum**: 'point,' as also in l. 71. **70. Id**: *hastile;* the dragon broke off the shaft of the pike, leaving the head in the wound. **75. quique**, etc.: *et niger halitus, qui Stygio ore exit, auras vitiat et inficit.* **76. Stygio**: derived from **Styx**, a river of Hades, which was sometimes put for Hades in general. Hence, **Stygius** = 'deadly, destructive.' **77. modo**: 'now.' **spiris**: 'in coils.' **orbem**: obj. of *facientibus*. **78. Cingitur**: 'winds himself'; middle or reflexive use of the passive. **79. Impete**: for *impĕtū*, which would not stand in the verse.

81. spolio leonis: i. e. *pelle leonis* (l. 52), which Cadmus uses as a shield.

Page 54. **83. Cuspide**: = *lancea* of l. 53; the 'pike' (*iaculum*) had already been hurled. **praetenta**: force of *prae-?* **ille**: *serpens*. **84. ferro, acumine**: of the spear, which Cadmus held against the dragon's neck (l. 88) to stop his advance. **88. dabat retro**: 'kept withdrawing,' 'kept moving backward.' **plagam sedere**: = 'the blow from settling.' **89. longius ire**: sc. *eam*, 'it to penetrate farther.' **90. in gutture**: with *coniectum*. **91. pressit**: 'pressed home.' **retro eunti**: sc. *serpenti*. **92. pariter cum robore**: the point of the spear went through the dragon's neck into the tree. **94. robora**: acc., subj. of *flagellari*, after *gemuit*. **98. Et tu**: 'thou too,' a warning that he would one day be changed into a serpent. See Introductory Note.

102. Pallas: the special patroness of heroes. **motae supponere terrae**: = 'to stir the ground and place under (the surface).'

104. presso aratro: = 'by sinking a plow' into the earth.

105. humi: B. 232, 2; A. 427, *a*; H. 484, 2. **iussos**: 'as bidden.' **mortalia**: 'of men.'

106. maius: neut. as agreeing with the sentence as a whole; trans. with *fide* (abl.), 'a thing incredible,' 'a thing beyond belief.' **107. acies**: 'point.' **108. picto**: 'gay-colored.' **111. festis**: theatrical performances were given on holidays, in connection with religious celebrations. **112. signa**: 'figures' on the curtain. The roller of the stage-curtain was set in the front of the stage; not, as to-day, above it. At the beginning of a play the curtain was let down; and when drawn up, being unrolled from the bottom, first the heads of the figures painted on it would appear, then the other parts. **113. placido tenore**: 'with steady motion.'

Page 55. **114. Tota**: i. e. *signa*. **imo in margine**: = 'at the lower edge,' 'at the very bottom' of the curtain.

116. cape: sc. *arma*. **117. civilibus**: here for *fraternis*, or *fratrum*. **118. rigido**: with *ense*. **119. ferit**: supply a subject from *unus*, l. 116. **iaculo eminus**: '(struck) by a pike (hurled) from a distance.' **120. dederat**: sc. *illum*, referring to the one who had spoken. **longius**: = *diutius*. **121. auras**: for *animam*. The description suggests the lines in Campbell's "O'Connor's Child":

> "Another's sword has laid him low,
> Another's and another's;
> And every hand that dealt the blow,
> Ah me! it was a brother's!"

122. Exemplo pari: 'in like manner.' **123. Marte**: = *bello*, the god of war being put for war itself. **125. matrem**: Earth, from whom they had sprung; Earth was often addressed as 'Great Mother' in rituals of worship. **126. Quinque**: '(only) five'; abl. abs. **Echion**: = 'Viperman.' The other four, according to Apollodorus (Bibliotheca, III. IV. 1), were *Oudaios*, 'Earthly-man'; *Chthonios*, 'Earth-man'; *Hyperēnor*, 'Haughty-man'; and *Pelōr*, 'Monster.'

127. sua: *arma*. **humo**: = *in humo*, for *humi*. Cf. l. 105, and N. **128. fidem**: 'assurance.' **129. Hos operis comites**: 'these (five) as helpers in his work' of building the city Thebes. **Sidonius hospes**: Cadmus. Why so designated? **130. Phoebeïs**: trans. as if *Phoebi*. See lines 10–13.

132. Exsilio: '(though) in exile.' **Soceri**: 'as parents-in-law.' Mars and Venus were the parents of Harmonia. **135. ultima dies**: i. e. *ultima dies vitae.* **136. dici . . . debet**: *et nemo debet dici beatus ante obitum supremaque funera* ('and the last rites of burial'). The poet hints at the misfortunes which clouded the last days of Cadmus and Harmonia (cf. Introductory Note) which he narrates after this selection. The thought was perhaps suggested by Solon's warning to the proud Croesus, who had asked him about happiness (Herodotus, I. XXXII.): 'Croesus, do you ask me about human affairs — me, who know that the divinity is always jealous and fond of troubling? For in the course of a long time men may see many things that they would not like to see, and experience many things that they would not like to suffer. . . . We must look to the end of everything to see how it will turn out; for in the case of many, the deity, after having granted them a happy estate, hath upturned them root and branch.'

2. METAMORPHOSES, IV. 55–166.

"Here may ye seen, what lover so he be,
A woman dar and kan as wel as he."

CHAUCER: Legende of Goode Women.

Page 56. Pyramus: the tale of Pyramus and Thisbe, apparently of oriental origin, is given in full by no ancient writer except Ovid. In English literature it has a more prominent place. It is told at length by Chaucer, who follows our poet closely, in the "Legende of Goode Women"; and it is set forth by Shakespeare in "Midsummer Night's Dream," as:

"A tedious brief scene of young Pyramus
And his love Thisbe: very tragical mirth."

Ovid's narration is alluded to not infrequently by other English writers, and has been parodied in recent times by the humorous poet J. G. Saxe.

2. Altera praelata puellis: i. e. *venustate* or *pulchritudine;* the expression being varied for *Altera pulcherrima* (or *formosissima*) *puellarum.* **3. altam — urbem**: Babylon, whose 'lofty' walls of brick were famous. Herodotus reported them as about 335 feet in height. **5. gradus**: sc. *amoris.*

6. Taedae iure: = 'in lawful wedlock.' A bride was escorted to her home in the evening by a procession of youths bearing torches. Torches of pine were preferred because of their inflammable sap.

coissent: why subj.? **7. vetuere**: sc. *illud*. **patres**: in ancient times questions of marriage, together with matters of dowry, were commonly settled by the father. **Quod**: the antecedent is the clause *Ex . . . ambo*. **8. Ex aequo**: trans. by an adv. **9. Conscius omnis abest**: there is no need of a go-between. **10. Quo magis . . . magis**: for *quo magis . . . eo magis*, 'the more . . . the more.' B. 223; A. 414, *a*; H. 479.

11. Fissus erat . . . utrique: *Paries communis utrique domui fissus erat tenui rimā, quam duxerat* (freely, 'which had run through it') *olim, cum fieret* (= *cum strueretur*). **13. nulli**: = *a nullo*. **14. primi vidistis**: 'you were the first to see.' **15. vocis fecistis iter**: *fecistis id* (*vitium*) *iter vocis*. B. 177, 1; A. 393; H. 410, 1.

18. In . . . oris: = 'and each had caught the other's eager breath.' **20. Quantum erat**: 'how small a thing it would be.' B. 304, 3; A. 522, *a*; H. 525, 2. **toto corpore iungi**: i. e. 'to be wholly with each other.' **21. hoc si nimium**: *si hoc nimium esset*. **vel**: sc. *ut*, 'that only.' **pateres**: i. e. wide enough. **22. debere**: in trans. supply *hoc* as obj., referring to the following clause.

24. diversā sede: = 'being in different places.' **25. Sub noctem**: 'at nightfall.' **parti . . . contra**: *dedere oscula quisque suae parti* ('to his own side' of the wall), *non pervenientia contra* ('which did not go through to the opposite side').

Page 57. 27. nocturnos ignes: *stellas*. **29. coiere**: trans. with 'when.' **30. Multa questi**: 'having uttered many complaints.' B. 176, 2, *b*; A. 390, *c*; H. 409, 1. **33. Neve . . . Nini**: *et ut, ne eis spatiantibus in lato arvo errandum sit* ('that they need not wander at random'), *conveniant ad busta Nini*. **34. busta**: for *bustum*. It was said that Semiramis built in honor of Ninus an immense burial mound, some distance from Babylon (Diodorus Siculus, II. VII. 1, 2).

37. placent: *eis*. **lux**: i. e. 'daylight.' **39. Callida**: 'slyly.' B. 239; A. 290; H. 497. **40. suos**: her family. **adoperta**: with a veil, designated by *velamina* (l. 47), *amictus* (l. 50), *vestem* (l. 53). **vultum**: B. 180, 1; A. 397, *b*; H. 416 **41. dictā**: 'appointed.' **42. faciebat**: sc. *eam*. **Venit . . . rictus**: *ecce, leaena venit, oblita* (not *oblīta*) *rictus spumantes recenti caede* (= *sanguine*) *boum*. **44. Depositura**: 'in order to,' etc. B. 337, 4; A. 499, 2; H. 638, 3.

45. ad: in our idiom 'by.' **47. fugit**: here *fŭgit*, but in l. 46 *fūgit*. Why? **velamina**: Ovid frequently uses the plural for the singular without appreciable difference of meaning. B. 55, 4, *c*; A. 100, *c*; H. 138, 2. **49. fonte sine ipsā**: 'by the spring, without (Thisbe) herself.'

Page 58. **56. nocens est**: 'is the guilty (one).' **miseranda**: 'O pitiable (girl).' **57. qui iussi venires**: sc. *ut*, 'who bade you come.' A. 316. **58. prior**: used instead of *primus*, because only two persons are referred to. **Nostrum**: = *meum*. **60. O quicumque . . . leones**: 'O all ye lions that'; stronger than *O leones, qui*. **61. timidi est**: 'it is the part of a coward.' B. 198, 3; A. 343, *b*; H. 439. **optare necem**: i. e. not to have the courage, when wishing for death, to take one's own life. Suicide was encouraged by the Stoics.

62. pactae arboris: cf. *dictā sub arbore*, l. 41. **63. notae**: with *vesti*. **65. Quo . . . ferrum**: *et ferrum, quo accinctus erat, demisit in ilia*. **66. traxit**: sc. *id*.

67. humo: see N. to p. 55, l. 127. **70. ictibus**: 'with jets' of water. **71. Arborei**: = *arboris*. See l. 35.

76. Quanta . . . gestit: *gestit narrare* (*suo amanti*), *quanta pericula vitaverit*. **77. visā in arbore**: = 'in the tree as she looked at it.' How lit.? **78. facit**: sc. *eam*. **pomi**: 'of the fruit'; for *mororum*. **an**: trans. 'whether'; in full, *utrum haec sit arbor pacta, an non*.

79. videt: by the light of the moon; see l. 45. **80. retro pedem tulit**: 'she stepped back.' **ora**: 'face.' **81. instar**: why not acc.? Trans. 'like.' B. 198, 2; A. 359, *b*; H. 446, 4. **82. summum stringitur**: 'its surface is ruffled.

Page 59. **83. suos amores**: for *suum amantem*. So often in English "love" is similarly used, as in Spenser's "Epithalamion":

> "Open the temple gates unto my love!
> Open them wide that she may enter in."

84. indignos: i. e. which deserved not such treatment. **claro plangore**: 'with clear-ringing shriek.' **85. comas**: why acc.? **86. cruori**: B. 358, 3; H. 427. **87. figens**: 'pressing.' **88. mihi**: B. 188, 2, *d*; A. 368, *a*; H. 428, 2. **89. tua**: emphatic, 'your own.' **90. iacentes**: 'drooping.'

91. Ad nomen Thisbes: Pyramus, so near death, responds not to the mention of his own name, but to that of Thisbe's. **92. visā illā**: trans. 'having seen her.' **93. Quae**: 'and she.' B. 251, 6; A. 308, *f*; H. 510. **94. ebur**: 'ivory (scabbard).' **95. et mihi**: = *mihi etiam;* with *Est*, 'I too have.' **in unum Hoc**: 'for this one deed.' **96. hic**: *amor*. **97. exstinctum**: sc. *te*. **98. Qui . . . revelli**: i. e. *et tu, qui heu! morte solā a me revelli poteras, nec* (= 'not even') *morte poteris a me revelli*.

100. Hoc: acc. B. 178, 2; A. 396, *b*, N.; H. 411, 1. Trans. 'Let this request be made of you.' **amborum verbis**: we should say, 'in the name of both' of us. **101. meus**: voc. though the form is nom.; 'mine and his.' B. 171, 1; A. 340, *a*; H. 402, 2. **parentes**: = *patres;* see l. 7 and N. **102. Ut . . . eodem**: i. e. *ut non invideatis* (= 'that ye willingly grant') *eos, quos certus amor iunxit, quos novissima hora vitae iunxit, componi* ('be laid at rest') *in eodem tumulo.* **104. tu, quae arbor**: *tu, O arbor, quae.* **105. duorum**: sc. *corpora.*

106. Signa: 'marks.' **109. caede**: i. e. *Pyrami.* **111. color ater**: the fruit of the common European mulberry is of a purplish-black color, yielding a dark red juice. The Chinese mulberry, now grown in some parts of America for the nurture of silk-worms, bears a fruit almost white in color; that of the native American variety is deep red.

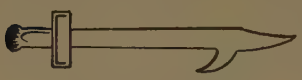
112. rogis: dat.; with *quod superest = id quod e rogis reliquum est.* Funeral pyres were burned together with the body.

3. METAMORPHOSES, IV. 663–764.

"Lo, in such way Medusa's head was tried!"
MORRIS: The Doom of King Acrisius.

Page 60. Phorcus and Ceto (*Phorkos* and *Kētō*), divinities of the sea, had three daughters, Sthenō, Euryalē, and Medūsa, who were together known as the Gorgons (*Gorgones*), or Phorcides. Of these the first two were endowed with immortality; but Medusa was mortal, being a most beautiful maiden with fair long hair. One day she committed a sin in a temple consecrated to Minerva, and the angry goddess transformed her flowing locks into writhing serpents, which were so horrible to look on that any one who might see them was at once turned to stone. Perseus and his mother Danaë, cast forth from Argos, were living at the court of Polydectes, ruler of the island Seriphus. He for certain reasons wished to get the youth out of the way; so he bade Perseus go fetch him the head of Medusa, thinking that from such a quest no one could come back alive. As the young hero was pondering in what way he might carry out his commission, Minerva appeared to him with encouraging words, and gave him a shield burnished like a mirror, in which he might see the reflection of the Medusa without himself being turned to stone. Mercury (Hermes) also furnished him a scimitar, or falchion (Harpē) which never failed in its stroke, while the nymphs provided him with

winged sandals that would carry him through the air; with a wallet, or enchanted sack, in which the Medusa's head, when taken, could be carried; and with the cap of Pluto, the putting on of which made the wearer invisible. Thus armed, Perseus went to the far west where the Gorgons dwelt. There he slew Medusa, put her head in the wallet, and set out for home through the air. On the way he made use of the monster's head in turning Atlas, who had refused him hospitality, into a mountain, and set the maid Andromeda free. Having done many other wonderful deeds Perseus finally gave back the winged sandals, cap, and scimitar, and presented the Medusa's head to Minerva, who placed it on her shield. The story of Perseus is well told in prose by Kingsley in his "Greek Heroes," and in verse by William Morris in the "Earthly Paradise," under the title "The Doom of King Acrisius."



HARPE, the weapon loaned by Hermes to Perseus.

1. Hippotades: Aeolus (see p. 31), who was said to keep the winds, when not at large, confined in a strong cavern. **2. Admonitor operum**: 'summoner to toil.' **3. Pennis**: = *talaribus* of l. 5. See Introductory Note. **ille**: Perseus. **4. Parte ab utrāque pedes**: for *utrumque pedem*. **telo unco**: the falchion (Harpē) given him by Hermes. The adj. is explained by the accompanying illustration, from a painting at Pompeii. **6. circum**: adv. **7. Cephēa arva**: Aethiopia, so named from its king, Cepheus.

8. Illic . . . Ammon: *Ammon iniustus* (trans. as adv.) *iusserat immeritam Andromedan illic* (in Aethiopia) *pendere poenas maternae linguae*. Cepheus, king of Aethiopia, and his fair queen Cassiope, had a daughter, Andromeda, of rare beauty. Once Cassiope rashly boasted either that she herself or that her daughter (some say one, some the other) was more beautiful than the Nereids. The slighted goddesses appealed to Poseidon (Neptune) for vengeance. He listened to their petition and sent a devastating flood over Aethiopia, and caused a terrible sea-monster, following in the wake of the flood, to prey upon the land, devouring every living thing that it could reach. Cepheus sent to consult the oracle of Jupiter Ammon in the African desert, inquiring what could be done to appease the wrath of the divinities. Word came back that the plague of the land would cease only if Andromeda were given up to the sea-monster. Forced by the clamors of the people, the sad parents carried out the condition named by the oracle, and chained the girl to a cliff overhanging the sea, where the monster might find her. Just as he was approaching

to claim his prey, Perseus appeared and slew him with the unerring blade of Hermes. The hero gave the maid back to her parents, only to receive her himself in marriage and carry her away to Greece to be his queen. Immense bones of a skeleton forty feet in length, supposed to be those of the sea-monster slain by Perseus, were dug up near Joppa in Judaea (where the scene of the rescue, in one form of the myth, is laid), and carried to Rome in the first century B.C., where they were shown as a wonder by M. Scaurus (Pliny, Naturalis Historia, IX. v. 11). The sacrifice and rescue of Andromeda form the theme of Kingsley's poem, "Andromeda."

10. Quam simul . . . Vidit: = *et simul ac . . . eam vidit.* **bracchia**: why acc.? **11. nisi quod**: 'except that.' **13. Marmoreum . . . opus**: = *arbitratus esset illam fuisse signum marmoreum.* **inscius**: without knowing who the maid was. **ignes**: *ignes amoris.*

16. stetit: on the earth, near Andromeda. **digna**: sc. *tu*, voc. **17. sed**: *digna eis catenis quibus*, etc. **18. requirenti**: sc. *mihi.* **tuum**: sc. *nomen.*

22. quod potuit: = 'the only thing she could do.' **23. Saepius . . . Indicat**: i. e. *ne videretur nolle fateri sua* (emphatic, 'her own') *delicta, illi* (*Persei*) *saepius instanti* ('insisting,' 'urgent') *indicat suum nomen et nomen suae terrae, et quanta fuerit fiducia pulchritudinis matris.* See N. to l. 8.

Page 61. 26. nondum memoratis omnibus: = 'before the whole had been told.' **27. ponto Imminet**: 'hangs over the deep' with uplifted head and breast. Kingsley ("Andromeda") thus describes the monster's approach:

> "Onward it came from the southward, as bulky and black as a galley,
> Lazily coasting along, as the fish fled leaping before it;
> Lazily breasting the ripple, and watching by sandbar and headland,
> Listening for laughter of maidens at bleaching, or song of the fishers,
> Children at play on the pebbles, or cattle that pawed on the sandhills.
> Rolling and dripping it came."

29. Genitor: Cepheus. **30. iustius illa**: 'she (Cassiope) with better reason' (i. e. sad). Why? **31. auxilium**: sc. *ferunt.* **32. vincto**: to the cliff. **33. hospes**: Perseus. **Lacrimarum**: you may have time enough for weeping hereafter; but for the work of rescue, "'twere well it were done quickly." **35. peterem**: in marriage. **36. ausus**: = 'one who has dared.' **37. gener**: '(as) son-in-law.' **38. Dotibus**: 'advantages' just mentioned, descent from Jupiter and power of flight. **et**: 'also.' **faveant**: B. 310, 11; A. 528; H. 587. **39. Ut . . . paciscor**: *paciscor ut, servata* ('if saved') *meā virtute, illa sit mea;* spoken to the parents.

40. Accipiunt: the subject is *parentes*. **legem**: 'condition.' **41. super**: here adv. **dotale**: 'as dowry.' The giving of a dower with the bride in ancient times was universal. **42. velut . . . lacertis**: *velut navis concita* (= 'in rapid motion'), *acta sudantibus lacertis iuvenum, sulcat aquas praefixo rostro*. **44. Sic . . . scopulis**: = *Sic fera dimovit undas impulsu pectoris, et aberat scopulis* (where Andromeda and Perseus were) *tantum*, etc. **45. torto**: 'whirled' through the air. **46. plumbo**: leaden bullets were used as sling-shots. **caeli**: partitive gen. dep. on *quantum* (with *tantum*, 'as much space as'); but trans. with *medii* as if *in medio caelo*. **47. iuvenis**: Perseus. **48. in aequore summo**: 'on the surface of the sea.'

50. Iovis praepes: the eagle, sacred to Jupiter. **51. Phoebo**: = *Soli;* the snake is sunning itself. **52. Occupat aversum**: 'seizes from behind.' **retorqueat**: force of *re-?*

Page 62. **54. inane**: poetic for *aëra*. **55. pressit**: the subject is *Inachides*, i. e. Perseus. Why so called? **frementis**: sc. *illius;* trans. 'of the roaring monster.' **56. curvo tenus hamo**: 'as far as the curved hook,' *not* 'as far as the hilt.' See illustration on p. 100. **57. laesa**: sc. *fera*. **58. subdit, Versat**: sc. *se*.

61. patent: = 'they lie exposed.' **63. falcato ense**: see l. 4 and N. **64. puniceo**: with *sanguine*. **65. pennae**: see N. to l. 3. **66. Nec**: = *et non*. **bibulis talaribus**: Perseus feared that his light winged sandals might become drenched and unserviceable if he should fly too near the bleeding monster. **68. exstat, operitur**: the rock rises above the water when it is calm, but is covered when there is a storm. **69. prima**: with *iuga*, in the sense of 'projecting points.' **70. repetita**: 'assailed again and again.'

71. cum plausu clamor: = *plausus et clamor;* hence with *implevere*, for *implevit*. B. 254, 4; A. 317, N.; H. 389, 4. **72. Gaudent . . . pater**: i. e. *Cassiope et pater Cepheus gaudent et salutant Persea generum* ('as son-in-law'), *et fatentur eum esse auxilium servatoremque suae domus*.

76. Ipse: Perseus. **77. anguiferum caput**: of Medusa, which he carried in the enchanted sack. **78. natas sub aequore virgas**: i. e. sea-weed. **79. imponit**: sc. *foliis virgisque*. **80. bibulā medullā**: abl., while *viva* (nom.) agrees with *virga*. **81. vim . . . rigorem**: describes the *Metamorphosis* of the sea-weed into coral, wrought by Medusa's head, which still possessed the power of turning whatever it touched into stone.

Page 63. **84. idem**: acc. subj. of *contingere* after *gaudent*. **85. iterant iactata**: = *iterum atque iterum iactant;* i. e. they re-

peat the process and thus produce coral in other parts of the sea. **87. ab tacto aëre**: = *ab tactu aëris*.

90. Laevum, dextrum: sc. *focum*. **Mercurio**: an altar was erected to Mercury, because the monster was slain with the weapon furnished by him. **bellica virgo**: Minerva, to whom sacrifice was offered because she was the patron of our hero. Her altar was given the place of honor, on the right, because she ranked nearer to Jupiter than Mercury. **91. Ara Iovis**: why should Perseus erect an altar in honor of Jupiter? **92. Alipedi**: = *Mercurio*.

93. et: we should say 'as.' **facti**: the destruction of the sea-monster. **94. Indotata**: Perseus, in a manner worthy of a true man and a hero, rejects the dower promised (l. 41). **rapit**: suggests the Roman custom of the bridegroom seizing the bride and carrying her across the threshold, a part of the marriage ceremony. **taedas**: cf. N. to p. 56, l. 6. **95. Praecutiunt**: at the head of the wedding procession. **ignes**: on the altars. Wedding ceremonies were accompanied by religious rites.

4. METAMORPHOSES, VI. 165–312.

"'Tis pride, rank pride, and haughtiness of soul!"

ADDISON: Cato.

Page 64. Seven sons and seven daughters made glad the home of Amphion and Niobe, king and queen of Thebes. One day as Niobe witnessed preparations for a festival in honor of Leto (Latona), and Leto's two children, Apollo and Artemis, she was carried away by a frenzy of pride and presumption. She declared herself more fortunate in the number of her children, and more worthy of worship, than the goddess. Leto, indignant, appealed to her son and daughter to avenge the slight. They wrapped themselves in cloud and stood above the citadel of Thebes, whence Apollo with his arrows slew the sons one after the other. Amphion, crazed with grief, killed himself. The mother's pride was still unbroken, and in the midst of her defiance the seven daughters were slain by the same unerring hand. Then Niobe, crushed at last by her bereavements, became stone. A wind carried her rigid form from Thebes across the sea to Mt. Sipylus in Lydia, where, fixed in the mountain side, it ever weeps (see N. to l. 144). The story of Niobe is one of many, in ancient literature, which have for their theme the presumptuous pride of men as arousing the wrath of the gods and bringing its own destruction. It has often been treated by artists. The illustration (facing p. 68), which represents Niobe trying to shield the youngest

daughter, is from one of a celebrated group of statues portraying the whole scene, that once adorned the pediment of a temple of Apollo at Rome.

1. celeberrima: = 'thickly surrounded.' **2. intexto auro**: embroidery with gold thread passed for a Phrygian invention. **3. movens**: in disapproval. Cf. the lines of Homer (Iliad, I, 528–530): 'Saturn's son spake, and nodded thereupon with his dark brows; and the ambrosial locks of the king fell waving forward to his nod, from his immortal head; and he made mighty Olympus to tremble.' **4. immissos**: 'left hanging free.' **5. alta**: 'with lofty mien.'

6. auditos praeponere visis Caelestes: i. e. 'to set the gods, who are known only by hearsay, above those who are actually seen'; referring to herself. **7. per aras**: 'on altars through the land.' **8. Numen meum**: '(while) my divinity.' **auctor**: 'father.' The story of Tantalus is thus told by Hyginus (Fab. 82):

Iuppiter Tantalo concredere sua consilia solitus erat, et ad epulum deorum admittere; quae Tantalus ad homines renuntiavit. Ob id dicitur ad inferos in aqua media fine corporis stare, semperque sitire; et cum haustum aquae vult sumere, aquam recedere. Item poma ei super caput pendent; quae cum vult sumere, rami vento moti recedunt. Item saxum super caput eius ingens pendet, quod semper timet ne super se ruat.

9. tangere mensas: 'to sit at table with.' **10. Pleïadum soror**: the mother of Niobe was Dione, one of the Hyades, who were daughters of Atlas and sisters of the Pleïades. **11. qui . . . axem**: Atlas is said to have led the Titans in their attack upon heaven, and on this account to have been compelled to bear the sky (some say the earth and the sky) upon his shoulders. **12. Iuppiter . . . illo**: Jupiter was the father of Amphion as well as of Tantalus.

13. me, etc.: *sub me dominā* ('as mistress'). **Cadmi**: see Introductory Note, p. 91. **14. fidibus . . . Moenia**: 'the walls fitted together by my husband's lyre.' When Amphion and Zethos (see p. 37) took possession of Thebes, it was said, they resolved to fortify it by a wall. As Amphion played upon his lyre, the stones, moved by the resistless sound, gathered in order, and fitted themselves together tier on tier till the walls stood forth complete.

15. viro: = *meo marito*. **16. adverti**: our idiom prefers the present; trans. as if *adverto*. **lumina**: i. e. *meos oculos*. **17. accedit**: in the sense of *additur*. **18. facies**: referring to her own beauty. **septem**, etc.: Hesiod assigns Niobe twenty children; other writers mention eighteen, twelve, and even fewer.

20. habeat: why emphatic? **21. Nescio . . . mihi**: *et audete praeferre mihi Titanida Latonam, satam nescio quo Coeo.* **Nescio quo Coeo**: contemptuous, = 'of one Coeus,' whom nobody knows anything about. B. 253, 6; A. 575, *d*; H. 512, 7. **22. cui**: According to one story Latona was pursued by the vengeful hate of Juno and wandered from land to land, seeking a home but finding none. At length Delos, at that time a floating island, received her. Thereupon Jupiter anchored the island to the bottom of the sea with adamantine chains. There Latona gave birth to Apollo and Artemis.

Page 65. 25. miserata: *Delos, miserata Latonam vagantem, dixit,* etc. **30. copia**: *copia natorum.*

31. Maior . . . nocere: i. e. I am so great that fortune cannot harm me. B. 283, 2, *a*; A. 535, *c*; H. 591, 6.

32. ut eripiat: B. 308; A. 527; H. 586, 11. **33. Excessere metum**: sc. *mihi;* we should say 'have put me beyond the reach of fear.' **Fingite . . . meorum**: *Fingite aliquid demi huic populo* ('throng,' suggesting a comparison of the number of her children to a nation) *meorum natorum.* B. 188, 2, *d*; A. 381; H. 427.

35. spoliata: 'though despoiled' of some. B. 337, 2, *e*; A. 496; H. 638, 2. **36. turbam**: used contemptuously of Latona's two children, in contrast with *populo natorum* above. **quā . . . orbā**: *quā turbā quantum distat illa ab femină orbā natorum?* 'And with this number how far is she from being childless?' (lit. 'from a childless woman'). **37. satis sacri est**: the sacred rites in honor of Latona and her children have gone far enough.

38. Ponite: for *deponite.* **Deponunt**: *deponunt coronas e lauro nexas, quas in honorem Latonae et Latonigenarum capitibus imposuerant.* **39. Quodque licet**: *et id, quod illis licet.* **tacito**: because open worship is prohibited.

> "Pride goeth before destruction,
> And an haughty spirit before a fall."
>
> PROVERBS.

40. dea: Latona. **Cynthi**: why on Cynthus? **41. geminā prole**: Apollo and Artemis.

42. vobis animosa creatis: freely, 'proud that I bore you.' **43. cessura**: in rank.

44. An: translate 'whether'; in full, *utrum dea sim, an non.* **dubitor**: our idiom prefers the impers. form; trans. as if *dubitatur.* **cultis**: with *aris,* = 'altars tended with rites of worship.' **45. Arceor**: by Niobe interdicting my worship. **48. quod in ipsam re-**

cidat: 'and may it (that which she said of me) fall back upon herself.' Notice *rēcidat* instead of *recidat*, to fit the verse. **49. paternam**: = *patris*, of Tantalus, whose unbridled tongue betrayed the secrets of the gods. See N. to l. 8.

Page 66. 51. poenae . . . est: *longa querella est mora poenae.*

53. Contigerant: forcible use of the plup., indicating the immediateness of the action.

54. moenia: of Thebes. **55. Adsiduis**: adj. with *equis*, when *adsidue* with *pulsatus* might have been expected. **turba rotarum**: the plain was used also for chariot-racing. **56. mollierat**: i. e. had ground into dust. **57. Amphione**: abl. after *genitis*. **58. Conscendunt**: B. 254, 4, *a*; A. 317, *d*, 1; H. 389, 1. **Tyrio suco**: i. e. with crimson blankets. The ancient royal purple (in tint more akin to scarlet than our purple) was produced by a dye extracted at considerable cost from the *murex*, a species of shell-fish. As Tyre was a centre for the manufacture of it, it was often called 'Tyrian purple.'

60. E quibus: *et ex his*, or *et horum*. The names of Niobe's sons (according to Ovid) were, Ismēnus, Sipylus (l. 66), Phaedimus (l. 74), Tantalus (l. 75), Alphēnor (l. 83), Damasichthon (l. 89), and Ilioneus (l. 96). **certum in orbem**: 'into a definite circle,' following a track. **62. mihi**: B. 188, 1; A. 379, *a*; H. 421, 4. **63. Tela**, for *telum*, here = *sagittam* (cf. l. 65). **64. In latus**: 'sidewise.' **armo**: of the horse.

65. inane: cf. p. 62, l. 54, and N. **66. Frena dabat**: in flight; like our expression "he gave the reins to his horse." **veluti . . . aura**: *veluti cum rector navis, praescius imbris, nube visā, fugit, et undique deducit pendentia carbasa, ne quā parte levis aura effluat.* **68. deducit**: 'unfurls.' On ancient vessels the sails were unfurled from above; now they are drawn up from the yards. **69. dantem**: sc. *eum*. **non evitabile**: for *inevitabile*. **70. summā cervice**: *in summā parte cervicis*. **71. ferrum**: as p. 53, l. 53.

72. ut . . . iubasque: 'lying forward, as he was, over the neck and mane (of his horse) at full speed.' In swift riding the good rider often presses forward over the horse's neck, thus offering less resistance to the air.

75. solito labori: perhaps exercising with horses, in which Ismenus and Sipylus had been engaged, is meant. **76. nitidae**: 'shining' with oil, with which the body was rubbed before engaging in athletic exercises.

Page 67. 78. tento concita nervo . . . sagitta: 'the arrow swiftly sent forth from the bow tightly strung.' **80. simul, simul**:

forceful *anaphora*. B. 350, 11, *b*; A. p. 433; H. 666, 1. **81. solo**: for *in solo*. **suprema**: = ' for the last time.' **82. exhalarunt**: The fifth foot is a spondee, making a *spondaic* verse. ⏑ – ⏑ – B. 368, 2; A. 615, *b*; H. 735, 3.

83. laniata pectora plangens: = *lanians pectus plangendo*, a sign of grief. **85. illi**: B. 188, 1, N.; A. 377; H. 425, 4, N. **86. ferro**: = the iron-pointed arrow, by synecdoche. **87. Quod simul eductum**: *et simul ac id eductum est.*

89. non simplex: i. e. double, as shown by the following lines. **intonsum**: a sign of youth; the hair of Greek boys was left uncut till they reached the age of manhood. **90. esse**: omitted in trans. **93. pennis**: at the end of the shaft of the arrow, attached there to give steadiness of motion and accuracy in hitting the mark.

96. Ultimus: *ultimus* (*septimus*) *filius*. **non profectura**: = ' which were to avail nothing.' **98. non omnes**: only Apollo. **99. revocabile Non fuit**: = ' was beyond recall.' **100. tamen**: although Apollo could not recall the arrow, he made the wound less harrowing.

103. certam: for *certiorem*, which the verse would not admit; followed by gen. *ruinae*. **104. potuisse**: *superos hoc potuisse*, = ' that the gods had so great power.' **ausi essent**: B. 286, 1; A. 540; H. 588, 11. **107. cum luce**: i. e. *cum vitā; moriens eodem tempore finem imposuit vitae et dolori.*

Page 68. 108. haec . . . illa: *haec Niobē distabat ab illā Niobē*, B. 350, 10; H. 667. **110. resupina**: here ' with head thrown back' in her pride. **111. Invidiosa suis**: ' an object of envy (even) to her friends.'

114. liventia: in consequence of beating her breast. **115. Pascere**: pass. used reflexively, with the force of a deponent; followed by the abl., as *vescor*. **117. Efferor**: idiomatic, ' I am borne out ' to the grave, = ' I am undone.' **118. Miserae . . . vinco**: I in my bereavement still have more children than thou didst ever have.

120. contento ab arcu: Ovid gives no hint that arrows were sent by any other than Apollo; but in other forms of the story Artemis is represented as the destroyer of the daughters. Cf. lines 51–53. **122: atris**: the color of mourning, applied to anything connected with the Underworld or the worship of the dead. **123. toros**: ' biers.' **124. viscere**: *suo viscere*. **125. fratri**: after *Imposito*. **127. duplicata . . . est**: ' was bent together by an invisible wound '; like our colloquial phrase ' was doubled up.'

130. Sex: *sex filiabus*. **132. minimam**: *minimam natu*, ' the

youngest.' **133. et unam**: 'and (only) one,' 'it is only one I ask for.' The mother's pride was broken.

134. Dum . . . occidit: *et dum Niobe precatur, illa filia, pro quā precatur, occidit.*

Page 69. 136. Nullos movet aura capillos: *nulla aura capillos movet.*

141. bracchia: sc. *possunt.* **142. intra . . . est**: in the Greek Anthology there is the following epigram on Niobe:

"Within this tomb no body lies;
About this body is no tomb;
And that which stands before thine eyes —
Itself both body is and tomb."

144. In patriam: to Lydia (see Introductory Note). On the north side of Mt. Sipylus, not far from Magnesia, the rude form of a woman may be seen in a large niche in the limestone rock, half way up a steep cliff. The figure is in a sitting posture, about three times the natural size. Some observers have reported that the dripping of water down the cliff over the face gives even now the appearance of weeping. This figure, which has been called Niobe, seems rather to be a very ancient image of Cybele; the figure of Niobe was probably a rock of peculiar appearance, which has not yet been identified.

The story of Niobe belongs to a very large class of myths, common in other mythologies as well as the Greek, which relate as their outcome a transformation into stone. (Compare, for example, the story of Atlas, p. 100; for others mentioned see Lang, "Myth, Ritual, and Religion," Vol. I., p. 150 *et seq.*) What their origin is it is not possible to determine with certainty; but some were probably suggested at the beginning by natural appearances bearing a real or fancied resemblance to the human face or figure, such as the "Old Man of the Mountain," near the Profile House, New Hampshire.

5. METAMORPHOSES, VIII. 183–235.

"*Daedalus of yore*
And his son Icarus, who wore
Upon their backs
Those wings of wax."

TROWBRIDGE: Darius Green and His Flying Machine.

Page 70. Daedalus, the cunning craftsman, so the story ran, taught his arts to his nephew Perdix, who soon surpassed him in

skill and aroused his jealousy. Thereupon Daedalus killed the youth. Being obliged to flee from Athens on account of the murder, he went to Crete, where Minos, king of the island, made use of his services in the construction of the Labyrinth. But Minos, some say because appreciating so highly the value of Daedalus's work, others say in anger because he had shown Ariadne how to give Theseus a clue to the Labyrinth, would not let him leave Crete when he wished, and seized all the ships about the island that he might not escape. Daedalus, not to be foiled by any such expedient, then constructed wings for himself and his son Icarus, with the help of which they set out over the sea. The father escaped thus in safety to Sicily; but Icarus flew too near the sun; so that the wax on his wings melted, and he fell into the sea named after that from him.

2. loci natalis: Athens. **4. Obstruat**: i. e. *ut Minos obstruat.* **5. possideat**: 'Granted that (Minos) may possess.' B. 278; A. 440; H. 559, 3.

7. Naturam novat: 'he makes a new nature' for himself; he changes his nature from that of a walking to that of a flying animal. **9. clivo**, etc.: the shortest feather at one end, the rest gradually increasing in length, the longest at the other end; suggesting the appearance of trees on a hillside, with tops rising row above row from the bottom to the summit. **10. Fistula**: the Pan's Pipe was made of reeds, usually seven in number, placed side by side, and so arranged that each was shorter than the one next to it. **11. medias, imas**: the feathers were fastened together at the middle and at the ends which would be nearest the body. **13. veras aves**: for *veras avium alas.*

14. sua pericla: i. e. the means of his own destruction. **15. Ore renidenti**: 'his face beaming' with pleasure in his play. **17. Mollibat**: old form for *molliēbat.* B. 116, 4, *b*; A. 183, 1; H. 244, 1. **18. manus ultima**: in our idiom 'the finishing touch.' **coeptis**: dat. after *imposita est.* **20. motā**: by his wings.

21. Medio . . . moneo: "*Icare,*" *ait,* "*moneo ut in medio limite curras.*" **22. demissior**: 'too low.' **23. ignis**: *ignis solis.*

24. Nec . . . viam: i. e. Daedalus directs Icarus not to steer his course (as a sailor would) by the stars of any constellation, but to follow his father implicitly. **Booten**: Boötes, it was said, invented the plow, to which he attached oxen. To commemorate his inventive genius he was transferred to the heavens, where he follows the *Triones.* The constellation Boötes is identical with Arctophylax, 'Bear-keeper,' 'Bear-ward,' so named in honor of the son of Callisto. The legend runs that Callisto was an Arcadian nymph who roamed

field and forest in the train of the huntress Artemis. Having become the recipient of amorous attentions from Zeus, she was changed by jealous Hera into a bear. In this form she was pursued by her own son Arcas, and would have been killed, had not Zeus stayed the death-bringing shaft, and transferred both mother and son to the heavens, where Callisto became the Great Bear, Arcas Arctophylax, or Boötes.

Page 71. 25. Orionis ensem: Orion was a celebrated giant, who possessed the power of wading through the deepest seas. At his death he was placed in the heavens, where one may still see the rows of bright stars that form 'Orion's Belt' and 'Sword.' **26. Me duce**: cf. p. 51, l. 12, and N. **Pariter**: = *eōdem tempore*.

28. opus: of fitting the wings. **genae seniles**: 'the old man's cheeks.' **maduere**: i. e. *lacrimis*. **33. Hortatur**: sc. *eum*. **35. Hos . . . deos**: *aliquis* (= *quispiam*), *dum captat pisces trementi harundine, aut pastor innixus baculo, vel arator innixus stivā, vidit hos, et obstipuit; et credidit eos, qui aethera carpere possent* (why subj.?), *esse deos*. **36. baculo, stivā**: B. 218, 3; A. 431; H. 476, 3. **38. Iunonia Samos**: sc. *erat;* called 'Juno's Samos' because of a favorite sanctuary of the goddess there. The course of Daedalus and Icarus was now towards Asia Minor, in the direction of Miletus.

43. Rapidi: 'consuming.' **44. odoratas**: by the action of the heat. **45. nudos lacertos**: *lacertos nudos alis*. **46. non ullas auras**: no breeze to carry him on. **47. caeruleā**: abl. **48. aquā**: i. e. *mari*, that part of the Aegean Sea known as the 'Icarian Sea' (*Icarium Mare*), along the coast of Ionia and Caria, in Asia Minor; so named, doubtless, notwithstanding the myth of Daedalus's son, from the island Icaros.

49. nec iam: 'no longer.'

51. dicebat: force of the change from *dixit*, l. 50? **53. tellus**: the island of Icaros, or Icaria; one of the Cyclades, west of Samos.

6. METAMORPHOSES, X. 1 *et seq.*

"Or bid the soul of Orpheus sing
Such notes as, warbled to the string,
Drew iron tears down Pluto's cheek,
And made Hell grant what love did seek."

MILTON: Il Penseroso.

Page 72. 1. Inde: from Crete, where Hymenaeus had been present at the marriage of Iphis and Ianthe, as related at the end of the preceding book of the Metamorphoses. **velatus**: with *Hy-*

menaeus, which is subject of *digreditur* as well as *Tendit*. Roman brides wore a veil of dark yellow or flame color. Hence the god of marriage is represented as clad in a robe of similar tint. So Milton (" L'Allegro "):

> " There let Hymen oft appear
> In saffron robe, with taper clear."

2. Ciconum ad oras: i. e. to Thrace, the home of Orpheus.

3. Orphēā voce: translate as if *voce Orpheos*. Orpheus, so ran the tale, wedded the beautiful nymph Eurydice. But at the marriage the omens were inauspicious; and soon after the fair bride, stung by a serpent, was claimed by death. The bard, frantic at the loss, pressed his way down into the Underworld, where with the plaintive song of his griefs he charmed the tormented from their sufferings, and made even the divinities weep. As a result of his pleading, Eurydice was permitted to return to the upper air, but only on one condition, — that as the bridegroom led her forth he should cast no glance backwards. They had almost reached the upper world, when Orpheus could no longer control his feelings, and looked back to see if his bride still followed. Thereupon she was suddenly drawn back into the Underworld, to be seen no more of her loving spouse till death should bring him also thither.

nequiquam: ' to no purpose,' because Eurydice would be no sooner married than taken away by death. **vocatur**: ' is invoked '; according to the ancient custom, with cries such as *Hymen, O Hymenaee! Hymen ades, O Hymenaee!* (from the Epithalamium of Catullus, 62).

4. ille: Hymenaeus. **sollemnia verba**: the marriage hymn, with the singing of which the bride was escorted from the home of her parents to that of her husband. **6. Fax**: if the torches in the wedding procession (see N. to p. 56, l. 6) burned brightly, it was thought a good omen; if they but glowed or flickered dimly, it was thought to be a sign of future ill. In works of art Hymenaeus is represented as bearing a torch. **7. nullos invenit motibus ignes**: the torch only glowed, and would not burst into flame even when waved in the air. Milton has finely expressed the meaning of this passage (" Epitaph on the Marchioness of Winchester "):

> "The virgin quire for her request
> The god that sits at marriage-feast;
> He at their invoking came,
> But with a scarce well-lighted flame;
> And in his garland, as he stood,
> Ye might discern a cypress-bud."

8. nupta nova: The nymph Eurydice. **11. Quam**: *et . . . eam.* **satis ad superas auras**: 'to the air of heaven,' i. e. to the gods of the upper world; 'enough' to make sure of their favor in his quest to the world below. **12. ne non**: for *ut*, by litotes. **13. Styga**: put for the whole Underworld. **Taenariā portā**: a cavern on the promontory of Taenarus (now Cape Matapan) at the southern end of the Peloponnesus, which was thought to be one of the chief entrances to the Underworld. B. 218, 9; A. 429, *a*; H. 476.

14. leves: as devoid of material body. **simulacra functa sepulchro**: 'forms that have found a tomb.' Those who had not had proper rites of burial, it was said, must wander a hundred years on the banks of the Styx before they would be carried across. **16. ad**: as accompaniment, 'to.' **carmina**: pl. because *carmen* may be applied to a single verse. **nervis**: i. e. *chordis lyrae.*

17. mundi: 'realm.' **18. quicquid mortale creamur**: = 'all of us who are created mortal.' **19. licet**: *licet vera loqui.* **falsi oris**: 'of deceptive speech.' **20. loqui**: sc. *me.* **22. Medusaei monstri**: the three-headed Cerberus (see p. 35); called 'Medusean' because descended, through Echidna, from Chrysaor, who was said to have sprung from the blood of the Medusa's head when it was cut off (see Introductory Note, p. 99). **vincirem**: refers to the myth that Herakles, as the last of his twelve labors (see p. 39), descended to the Underworld, and seized and dragged forth Cerberus, whom he showed to King Eurystheus, and then took back again.

23. viae: 'of my journey'; sc. *est.* **24. crescentes annos**: 'the years of bloom,' before life begins to decline.

Page 73. 25. pati: 'to endure (the loss).' **26. Superā**: with *orā.* **27. An sit hic**: sc. *notus.* Cf. N. to p. 58, l. 78. **et . . . esse**: i. e. *auguror illum deum hic etiam notum esse.* **28. veteris rapinae**: the carrying away of Proserpina by Pluto. **29. Vos**: *Plutonem et Proserpinam.* **31. Eurydices . . . fata**: 'weave again,' i. e. spin backwards and tie again '(the thread of) Eurydice's destiny, (too) swiftly spun'; referring to the spinning of the three Fates. Compare Lowell's lines ("Villa Franca"):

> "Spin, spin, Clotho, spin!
> Lachesis, twist! and Atropos, sever!
> In the shadow, year out, year in,
> The silent headsman waits forever!"

35. longissima: because everlasting, while all others are short-lived. **36. Haec quoque**: 'she too.' **iustos**: 'in proper number,'

the number that she ought to enjoy. **37. Iuris vestri**: 'under your sway.' B. 198, 2; A. 343, *b*; H. 447. **pro . . . usum**: I do not ask her as a permanent gift, but only the enjoyment of her presence till you shall have rightful claim upon her. **38. certum est mihi**: 'I am resolved.'

40. Talia . . . animae: *exsangues animae flebant eum dicentem talia et moventem nervos lyrae ad verba.* Orpheus belongs to the same class of mythical musicians as Arīon, Amphīon, and the Pied Piper of Hamelin (see Browning's poem). Whatever may have suggested these beautiful creations of the imagination, they are a pleasing tribute to the power of music. Thus Shakespeare (Henry VIII., Act II.):

"Orpheus with his lute made trees,
And the mountain tops, that freeze,
Bow themselves, when he did sing:
To his music, plants and flowers
Ever sprung, as sun and showers
There had made a lasting spring.

"Every thing that heard him play,
Even the billows of the sea,
Hung their heads, and then lay by.
In sweet music is such art:
Killing care and grief of heart
Fall asleep, or, hearing, die."

41. Tantalus: see N. to p. 64, l. 8. **42. stupuit**: i. e. stood still in amazement. **43. iecur**: *iecŭr Tityi.* Tityos was a giant whom Jupiter cast into Tartarus for insulting Latona; there he was tortured by having two vultures gnawing at his liver by day, while the parts consumed would grow again by night. **urnis vacarunt Belides**: i. e. were suffered to rest. The Danaids (*Danaides*), called by Ovid Belides, from their grandfather Belus, were the fifty daughters of Danaus, son of Belus. They were sought in marriage, the story ran, by the fifty sons of Aegyptus, Danaus's brother. Danaus, having left his native land, Phoenicia, became king of Argos, whither he was followed by the eager suitors. Having received information from an oracle that they were plotting against him, he gave them his daughters indeed, but provided each of the maids with a sword, and instructed them to slay their husbands while sleeping. All save one obeyed, and were punished in the Underworld by being obliged to collect water forever in vessels full of holes.

45. primum: does not imply that the like ever happened again. **47. oranti**: sc. *Orphei.* **qui regit ima**: i. e. Pluto. **48. Umbras**:

inter recentes umbras. **50. legem**: 'condition.' **52. Exierit valles**: B. 175, 2, *a*; A. 388, *b*; H. 406. **futura**: for *futura esse.*

Page 74. 53. Carpitur: sc. *ab eis.* **trames**: to the upper world. **55. afuerunt**: scanned ⏜ ∪ ∪ ⏜, *ē* being made short by systole. B. 367, 3; H. 733, 6. **telluris margine summae**: 'from the surface of the upper earth.' **56. ne deficeret**: i. e. *ne Eurydice deficeret.* **58. captans**: 'eagerly desiring.'

61. quid . . . amatam: *quid enim quereretur, nisi se amatam esse?* **62. Vale**: treated as a noun in the acc., obj. of *dixit.* Cf. p. 56, l. 25. **63. Acciperet**: why not indic.?

64. Orantem: sc. *eum* (*Orphea*). **transire**: 'to cross (the Styx),' in order to enter the Underworld again. **65. Portitor**: Charon; see p. 35. **diebus**: B. 231, 1; A. 424, *b*; H. 417, 2. **66. Squalidus**: 'a-mourning,' 'in mourning.' **in ripā**: = *in ripā Stygis.* **Cereris sine munere**: without food. **69. pulsum aquilonibus Haemum**: the North wind, Boreas, was said to live in a cave on Mt. Haemus.

7. METAMORPHOSES, XI. 85–145.

"Oh Avarice! than thee a greater plague
Did ne'er infest the life of wretched man."

MAY: The Old Couple.

Page 75. Heart-broken by the second loss of Eurydice, Orpheus resolved to hold aloof from women altogether and withdrew to the wooded heights of his native land. Here he sang so sweetly to the accompaniment of his lyre that the very trees gathered round him to listen to his songs. A company of women, who were roaming over the mountains in a Bacchanalian revel, caught sight of him, and infuriated by his contempt for their sex tore him to pieces. For this outrage Bacchus changed them into trees. **1. hoc**: i. e. the punishment of the women. **2. cum choro meliore**: 'with a better band' of followers than those he had recently transformed. **sui Timoli**: Timolus or Tmolus was a mountain in Lydia, famed for its wines, and hence a favorite haunt of Bacchus, god of wine. **3. Pactolon**: the Pactōlus, a small river which rises in Mt. Tmolus and flows in a northerly direction past Sardis into the Hermus. **5. Satyri Bacchaeque**: in app. with *cohors.*

6. Silenus. Silenus (see p. 34), while wandering drunken in Phrygia, was brought before King Midas, who, having been instructed in the Bacchic lore by Orpheus, received him kindly, entertained him for ten days, and then returned him to Bacchus. The Wine-god was grateful for the kindness, and offered Midas any gift

he might ask for. The avaricious king prayed that everything he touched might be turned into gold. He soon had reason to repent of his rash request, and begged to be released from its consequences. He was bidden to go bathe in the head-waters of the Pactolus. He obeyed and was freed from the spell of gold; but the sands of the river were golden ever after.

9. tradiderat: here = *docuerat*. **10. Qui simul**: *et simul ac is*. **sacrorum**: the Bacchic rites, in which Orpheus had instructed Midas and the bard Eumolpus. **12. iunctas**: sc. *diebus*. **ordine**: 'in succession.'

13. coegerat agmen: 'had brought up the rear,' a military expression. **14. undecimus**: i. e. the morning of the 'eleventh' day. **15. iuveni alumno**: Bacchus, from the train of whom, while roaming about in these parts, Silenus had become separated. **16. Huic recepto**: i. e. *deus* (*Bacchus*), *gaudens altore* (*Sileno*) *recepto, fecit huic* (*Midae*) *gratum, sed inutile, arbitrium optandi quodvis munus* ('any gift whatsoever'). **inutile**: referring to the consequences of Midas's choice. **19. vertatur**: B. 295, 8; A. 565; H. 565, 4.

20. optatis: i. e. *optato*. **munera solvit**: like *pecuniam solvit;* suggests the payment of a debt. **21. petisset**: why not *petierat?* **22. malo**: the gift fraught with ill. **Berecyntius heros**: Midas, called 'Berecyntian' from his mother Cybele, to whom Mt. Berecyntus in Phrygia was sacred. **23. Polliciti fidem**: 'the fulfilment of the promise.' **24. non alta**: agreeing with *ilice*.

Page 76. 28. Massa: 'a nugget.' **30. Hesperidas donasse putes**: *putes Hesperidas illa poma ei donavisse*. Three golden apples were given to Hera, at the time of her marriage to Zeus, by Gē. They were said to be guarded in a beautiful garden in the far west, by fair maidens called the Hesperides. According to one form of the myth the Hesperides were daughters of Atlas, and called Atlantides. In protecting the apples they were helped by the dragon Ladon who was slain by Hercules, the fate-appointed plucker of the golden fruit. Cf. p. 40. The whole story is gracefully set forth in Morris's "Earthly Paradise," under the title "The Apples of the Hesperides."

32. Vix capit: 'can scarcely contain.' **aurea fingens Omnia**: *fingens omnia esse aurea*. **33. Gaudenti**: sc. *illi*. **34. tostae frugis**: for *panis*. **35. Cerealia Munera, dona**: i. e. bread. **36. rigebant**: *auro rigebant*. **39. auctorem muneris**: *Bacchum*, put by metonymy for *vinum*. The ancients drank their wine mingled with water.

42. quae . . . odit: *odit ea, quae modo voverat*. **47. specioso**: referring to the glitter of the gold. **eripe**: sc. *me*.

48. Mite . . . Restituit: *Bacchus, mite numen deorum, restituit* (to his former condition) *eum, fatentem se peccavisse* (in asking for such a gift). **49. pacti fide data**: = 'in true fulfilment of his promise.'

50. Neve . . . auro: *et ait, "Ne maneas circumlitus auro, male optato,"* etc. **51. amnem**: the Pactōlus. **52. iugum Phrygiae**: 'the mountain range of Phrygia,' the Tmolus. Our poet makes Phrygia cover Lydia as well. **labentibus obvius undis**: i. e. up the river. **54. plurimus**: 'with greatest volume.' **55. simul, simul**: cf. N. to p. 67, l. 80.

Page 77. 56. iussae: cf. p. 54, l. 105 and N. **Vis aurea**: 'the gold-producing power.' **57. cessit in amnem**: the sands of the Pactōlus became golden. **58. semine venae**: lit. 'seed of the vein,' i. e. source of gold (contained in the vein); translate the line freely: 'Now, too, through the gold-producing power received in ancient days.' **59. arva rigent**, *pallentia*, (being yellow) *glaebis madidis auro.*

ENGLISH PRONUNCIATION OF PROPER NAMES

THE system used in the following list to indicate the English pronunciation is intended to be lucid and consistent, and at the same time to present as few points of divergence as possible from the systems found in the best dictionaries. The so-called long vowels have above them a macron or some mark indicative of quality; the short stressed vowels have no mark at all; the obscure unstressed vowels have a dot under them, thus:

ā as in 'f*a*te.'	**ẹ** as in 'hat*e*d.'*	**ọ** as in 'dem*o*crat.'*
a " " 'f*a*t.'	**ė** " " 'h*er*.'	**ū** " " '*u*se.'
ạ " " 'id*ea*.'*	**ī** " " 'p*i*ne.'	**u** " " '*u*p.'
ä " " 'arm.'	**ị** " " 'p*i*n.'	**ụ̄** " " 'singul*ar*.'*
â " " 'all.'	**ị̄** " " 'uni*ty*.'*	**ụ** " " 'circ*u*s.'*
ē " " 'm*e*.'	**ō** " " 'n*o*.'	**o͝o** " " 'r*u*de.'
e " " 'met.'	**o** " " 'not.'	**o͝o** " " 'f*u*ll.'

The chief stress or accent is indicated by ′, the secondary by ″; but the secondary stress is not marked when separated from another stress by a single intervening unstressed syllable, for in that case one naturally puts it in the proper place.

Agenor, ạ-jē′nọr.
Alphenor, ạl-fē′nọr.
Ammon, ạm′ọn.
Amphion, ạm-fī′ọn.
Andromeda, an-drom′ẹ-dạ.
Aonia, ā-ō′nị̄-ạ.
Apollo, ạ-pol′ō.
Aratus, ạ-rā′tụs.
Arion, ạ-rī′ọn.
Atlas, at′lạs.
Avernus, ạ-vėr′nụs.

Bacchus, bak′ụs.
Balearic, bạl-ẹ-ạr′ik.
Baucis, bâ-sịs.
Belides, bel′ị-dēz.

* The obscure unstressed vowels are in effect very much alike, but they differ slightly according to the character of the adjoining consonants. They are most correctly sounded when one glides over them rapidly and naturally.

The editor is indebted to Professor George Hempl, of the chair of English Philology and General Linguistics, University of Michigan, for kind assistance in preparing this list.

Berecynthian, ber-ẹ-sin′thi-ạn.
Boeotia, bẹ-ō′sh(y)ạ.
Bootes, bọ-ō′tēz.

Cadmus, kad′mụs.
Calymne, kạ-lim′nẹ.
Caria, kā′ri-ạ.
Cassiope, kă-sī′ọ-pẹ.
Castalia, kạs-tā′li-ạ.
Cecrops, sē′krops.
Cepheus, sē′fūs.
Cephisus, sẹ-fī′sụs.
Ceres, sē′rēz.
Chaos, kā′ọs *or* kā′os.
Cicones, sik′ọ-nēz.
Coeus, sē′ụs.
Corycium, kō-rish′i-ụm.
Cybele, sib′ẹ-lē.
Cyclades, sik′lạ-dēz.
Cyclops, sī′klops.
Cynthus, sin′thụs.
Cytherea, sith-ẹ-rē′ạ.

Daedalus, ded′ạ-lụs.
Damasichthon, dam-ạ-sik′thọn.
Delos, dē′lọs *or* dē′los.
Delphi, del′fī.
Deucalion, dū-kā′li-ọn.
Dicte, dik′tẹ.
Dis, dis.

Echion, ẹ-kī′ọn.
Epimetheus, ep-i-mē′thẹ-ụs.
Erebus, er′ẹ-bụs.
Ethiopian, ē-thi-o′pi-ạn.
Eumenides, ū-men′i-dēz.
Eumolpus, ū-mol′pụs.
Europa, ū-rō′pạ.
Eurydice, ū-rid′i-sẹ.

Haemus, hē′mụs.
Helice, hel′i-sẹ.
Hesperides, hẹs-per′i-dēz.
Hippotes, hip′ọ-tēz.
Hymenaeus, him-ẹ-nē′ụs.

Icarus, ik′ạ-rụs.
Ilioneus, i-lī′ọ-nūs.
Inachus, in-ak′ụs.
Ismenus, is-mē′nụs.
Iuno, jū′nō.
Iuppiter, jū′pi-tẹr.
Ixion, ik-sī′ọn.

Latona, lạ-tō′nạ.
Lebinthus, lẹ-bin′thụs.
Lelex, lē′lẹx.
Lenaeus, lẹ-nē′ụs.
Lethe, lē′thẹ.
Liber, lī′bẹr.
Libya, lib′i-ạ.
Lucifer, lū′si-fẽr.
Lydia, lid′i-ạ.

Maia, mā′(y)ạ.
Mars, märz.
Medusa, mẹ-dū′sạ.
Midas, mī′dạs.
Minerva, mi-nėr′vạ.
Minos, mī′nọs.

Naxos, nax′ọs.
Nereus, nē′rūs.
Ninus, nī′nụs.
Niobe, nī′ọ-bẹ.

Oeta, ē′tạ.
Olympus, ọ-lim′pụs.
Orion, ọ-rī′ọn.
Orpheus, or′fẹ-ụs.

Pactolus, pak-tō′lụs.
Pallas, pal′ạs.
Panope, pan′ọ-pẹ.

Parcae, pär′cē.
Parnassus, pạr-nas′ụs.
Paros, pā′rọs.
Penates, pẹ-nā′tēz.
Perseus, pėr′sẹ-ụs.
Phaedimus, fēd′ị-mụs.
Philemon, fī-lē′mọn.
Phocis, fō′sịs.
Phoebe, fē′bẹ.
Phoebus, fē′bụs.
Phoenician, fē-nish′ị-ạn.
Phorcus, for′kụs.
Phrygia, frij′(y)ạ.
Pleiades, plē′yạ-dēz.
Prometheus, prō-mē′thẹ-ụs.
Proserpina, prọ-sėr′pị-nạ.
Pyramus, pir′ạ-mụs.
Pyrrha, pir′ạ.

Rhodope, rō′dọ-pẹ.

Samos, sā′mọs.
Sardis, sär′dịs.
Saturnus, sạ-tẹr′nụs.
Semiramis, sẹ-mir′ạ-mịs.
Silenus, sị-lē′nụs.
Sipylus, sip′ị-lụs.
Sisyphus, sis′ị-fụs.
Stygian, stij′ị-ạn.
Styx, stiks.

Taenarus, tē′nạ-rụs.
Tantalis, tan′tạ-lịs.
Tantalus, tan′tạ-lụs.
Tartarus, tạr′tạr-ụs.
Thebes, thēbz.
Themis, thē′mịs.
Theseus, thē′sẹ-ụs.
Thisbe, thiz′bẹ.
Thymbrios, thim′brị-ọs.
Timolus, tim-ō′lụs.
Titan, tī′tạn.
Tityos, tit′ị-ọs.
Triton, trī′tọn.
Tyrian, tir′ị-ạn.

Venus, vē′nụs.

Zephyrus, zef′ị-rụs.

READING LATIN VERSE

Much of the pleasure we derive from poetry comes from feeling the rhythmic swing and cadence of the verse, when it is read aloud. This is just as true of Latin as it is of English poetry. Hence it is important that the student should learn to read metrically at his earliest opportunity.

The question at once arises: Is it not possible to read Latin poetry readily and naturally just as one does the English, when once the particular meter of the verse is understood? Theoretically it is, provided one takes into account some differences in the two languages concerning quantity, accent, and elision. But unfortunately in most schools the time devoted to Latin is not sufficient to enable the teacher to train the pupils thoroughly enough to acquire any real ease or even accuracy in the matter of pronunciation. And a faulty pronunciation is bound to be disastrous in reading Latin poetry, — just as disastrous as the ludicrous attempts of foreigners to read English poetry, when their pronunciation is still imperfect.

Under these circumstances it is generally deemed wiser to learn to *measure* the verse and thus obtain an accurate idea of its structure, before proceeding to read metrically. This is not a difficult task. It is only necessary to master a few rules, and then apply them intelligently to the proper division of the Latin verse. But first of all let us examine the particular meter that is used in the selections found in this book.

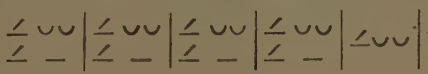
The Dactylic Hexameter

In this meter each verse is composèd of six feet. The basic foot is the *dactyl* (—∪∪), consisting of one long syllable followed by two short ones. A long syllable requires twice as much time for pronunciation as a short one. Hence the two short syllables in a dactyl may be combined into a long one, making a foot of two long syllables called a *spondee*, exactly equivalent in time to the dactyl, thus:

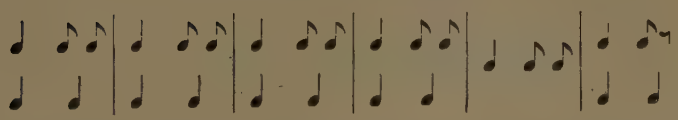
—∪∪, *dactyl.*
— —, *spondee.*

The sixth foot is properly a spondee. Its place, however, is often taken by a *trochee* (—∪), consisting of a long and a short syllable.

The fifth foot is regularly a dactyl. The first four feet may be either dactyls or spondees. Hence the scheme of the Dactylic Hexameter is as follows:



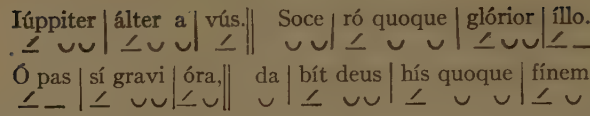
or

in musical notation,

The first syllable of each foot receives a slight accent.

English Hexameter

Thís is the | fórest pri | méval.||The | múrmuring| pínes and the | hémlocks
Stánd like | hárpers | hóar || with | beárds that | rést in their | bósoms.

Latin Hexameter



Here note the essential difference between English and Latin poetry.

English poetry is based upon *accent*. A verse is a succession of *accented and unaccented syllables*, with but little regard to their length.

On the other hand, Latin poetry is based upon *quantity*. Hence a Latin verse is a succession of *long and short syllables*, with but little regard to their accent.

The Caesura

In the long lines of Hexameter verse a slight break or pause naturally occurs in each line, — usually near the middle, and *always where a word ends within a foot*. This is called the *caesura*. If the pause falls after the first accented syllable (as in the first Latin line above after *avus*), it is a 'masculine caesura.' If it falls between the two short unaccented syllables of a dactyl (as in the second Latin line, after *graviora*), it is a 'feminine caesura.' The feminine caesura is rare in Latin. Compare the caesuras in the English examples.

Elision and Ecthlipsis

In English the final vowel of a word is often omitted or slurred, when the next word begins with a vowel or *h*, as in 'th' eternal ages.' A similar *elision* occurs regularly in Latin verse. As, *Vox subitǫ auditǫ est.*

But the Latin, going one step further, slurs a final

syllable ending in *-m* (*-am*, *-em*, *-im*, *-um*), when the next word begins with a vowel or *h*; as: *quant(um) erat. Heu quant(um) haec.* This is *ecthlipsis*.

Quantity of Vowels

A vowel is long or short according to the time required for its pronunciation.[1]

1. A vowel is long before *nf* or *ns*, as: *cōnfer; mēnsa.*
2. A vowel is short, — (*a*) before another vowel or *h*, as: *via; vehit.*
   (*b*) before *nt* or *nd*, as: *sunt; mandat.*
3. Diphthongs are long, as: *poenae.*

Quantity of Syllables

1. A syllable is long, — (*a*) if it contains a long vowel or a diphthong, as: *ā-rae.*[2]
   (*b*) if it contains a *short vowel* followed by two consonants, or *x* or *z* (double consonants), as: *sal-tat; sax-um, gaz-a.*

Exc. A syllable containing a *short vowel* followed by a *mute* with *l* or *r* is *common*, *i.e.* it may be either long or short, as: *pa̲t-ris.*

Quantity of Final Vowels

Final *-a*, *-e*, *-y* are short; *-ī*, *-ō*, *-ū*, long.

Exc. Final *-a* is long, — (*a*) in the Abl. Sing. of the First Decl., as: *morā.*
(*b*) in the Imperative, as: *parā.*

[1] In most of the prose Latin that is read in schools, long vowels are marked with a dash (—); short vowels are unmarked, as: *fāma.* The practice varies in poetry. As a rule, in this book, long vowels are marked only in the Vocabulary.

[2] *Syllables* are marked as long (–) or short (◡) *below the line. Long vowels* are marked (–) *above.*

Final *-e* is long, — (*a*) in the Abl. Sing. of the Fifth Decl., as: *diē*.
(*b*) in the Imperative of the Second Conj., as: *habē*.
(*c*) in Monosyllables, as: *ē*, *mē*, *nē*.

Final *-i* is short in *nisi* and *quasi*.

Final *-i* is common in *mihĭ*, *tibĭ*, *sibĭ*, *ibĭ*, and *ubĭ*.

Quantity of Final Syllables

1. Final *-ās*, *-ēs*, *-ōs* are long; *-is*, *-us*, *-ys*, short.

Exc. Final *-es* is short in the Nom. and Voc. Sing. of Third Decl. nouns and adjectives which increase in the Gen., as: *mī-lęs; dī-vęs*.

Final *-is* is long, — (*a*) in Plurals, as *sil-vīs*.
(*b*) in the Second Sing. of the Pres. Indic. Act. of the Fourth Conj., as: *au-dīs*.

Final *-us* is long, — (*a*) in the Nom. and Voc. Sing. of Third Decl. Nouns which have *ŭ* in the Gen., as: *vir-tūs*.
(*b*) in the Gen. Sing., and in the Plural cases of the Fourth Decl., as: *ma-nūs*.

2. Final syllables ending in any single consonant — *other than* *s* or *c* — are short, as: *ti-męt; car-męn*.

Measuring Latin Verse

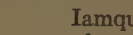
After mastering the above rules, we may proceed to apply them in measuring Hexameter verse. Let us begin with the first line of the first selection, Cadmus:

Iamque deus posita fallacis imagine tauri

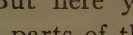
First of all, examine the line to see if it contains any syllables to be set aside by elision or ecthlipsis. We find none.

The first syllable of the line (Iam-) is long, because it contains a vowel followed by two consonants; the sec-

ond (-que) is short, because final *-e* is short; the third (de-) is short, because the vowel is followed by another vowel. These syllables therefore constitute a dactyl, and are marked off thus:



The first syllable of the second foot (-us) is long, because its vowel is followed by two consonants. There is no positive rule for the length of either of the next two syllables. But here you can fall back on your knowledge of the parts of the verb *pono*, whose perfect participle you have always pronounced *positus* (not *positus*). If then the syllable *-si-* is short, the preceding syllable must also be short, making the second foot a dactyl:



The next syllable (-ta) is long, because *positā* is Fem. Abl. Sing. to agree with *imagine*. The syllable (fal-) is long, because its vowel is followed by two consonants. Hence the third foot is a spondee:

The second syllable in the fourth foot (-cis) is short by the rule for final syllables in *-is*, and this indicates that the foot is a dactyl:

(NOTE. In dividing into syllables, if there is but one consonant between two vowels, the consonant goes with the *following* vowel. Hence *-m-* in *imagine* goes with the following vowel *-a*.)

The fifth foot should be a dactyl, and accordingly you mark off the next three syllables, thus:

The next syllable (tau-) is a diphthong, and therefore long. The last syllable (-ri) is long by the rule for final *-i*. Thus the sixth foot is a spondee:

| tauri |
| ∠ – |

It only remains to fix the caesura. There are two possible places for it, one after *deus*, and the other after *posita*. But *posita* goes naturally with *imagine*, with which it agrees. Hence the caesura is placed after *deus*, and the line — completely measured — appears as follows:

| Iamque de | us ‖ posi | ta fal | lacis i | magine | tauri |
| ∠ ⏑ ⏑ | ∠ ‖ ⏑⏑ | ∠ – | ∠⏑⏑ | ∠⏑⏑ | ∠ – |

In measuring, do not hesitate to apply all that you have observed about the length of vowels in your study of grammatical paradigms and in your reading of prose Latin.

Once in a while you may not be sure of the quantity of several successive syllables in the forepart of the verse. In that case, leave them for the time being, and measure the latter part. The length of the uncertain syllables may often be determined by working back to them.

A little practice will soon enable you to measure with speed and accuracy. Be on the watch for verses containing elision and ecthlipsis. A good example of elision is found in CADMUS, 96.

Vox subi	t(o) audi	t(a) est; ‖ nequ(e) e	rat cog	noscer
∠ ⏑⏑	∠ –	∠ ‖ ⏑ ⏑	∠ –	∠⏑⏑
promptum				
∠ ⏑				

Ecthlipsis is not so frequent, and therefore more likely to escape the notice of the beginner. The first example of it is in CADMUS, 90.

| Donec A | genori | des ‖ con | iect(um) in | gutture | ferrum |
| ∠⏑⏑ | ∠⏑⏑ | ∠ ‖ – | ∠ – | ∠⏑⏑ | ∠⏑ |

Metrical Reading

After acquiring facility in measuring Latin verse, one should begin to read it aloud metrically.

Commence by repeatedly reading the lines you have measured, taking care to give the long and short syllables their exact time. Each of the six feet should be pronounced in the same time, which is best kept by tapping on wood with a pencil. Allow a slight pause for the caesura.

Now try reading a verse that you have not measured beforehand. This is not as difficult as it seems, if you observe three points:

1. The fifth and sixth feet are pronounced as they are in prose. When, therefore, you have reached the fourth foot, the rest presents no difficulty.

2. The *second syllable* in each foot determines whether it is a dactyl or a spondee. If it is short, the foot is a dactyl; if long, it is a spondee.

3. If the quantity of the second syllable is not readily seen, the *third syllable* may determine whether the foot is a dactyl or a spondee. If it is short, it is a dactyl. If it is long, then the preceding syllable must be long, making the foot a spondee.

From the 2d and 3d points it follows that (not the first) but the *second and third syllables are the crucial syllables in each foot.*

For example, take the second line in Cadmus:

Se confessus erat Dictaeaque rura tenebat

The *second syllable*, *con-*, is long (vowel before two consonants). The foot is, therefore, a spondee. While

pronouncing it, look ahead to the *second syllable* of the next foot. It is short (final *-us*). Therefore *-fessus e* is a dactyl, and *-rat* is the first syllable of the third foot. The following *second syllable* (*Dic-*) is long (vowel before two consonants). Hence *-rat Dic-* is the third foot. The *third syllable* (*-que*) of the next foot is short (final *-e*); therefore *-taeaque* is a dactyl. The fifth and sixth feet must be *rura te | nebat |*.

Judging by the sense of the line, the caesura will follow *erat*. Thus the whole verse reads:

Se con | fessus e | rat ‖ Dic | taeaque | rura te | nebat |

In the next line the crucial syllables are the third, *-er* (short), and the sixth, *-us* (long), and the line reads:

| Cum pater | igna | rus ‖ Cad | mo per | quirere | raptam |.

As the placing of the caesuras depends upon a natural pause in the sense, it is obvious that no attempt should be made to read metrically before translating the passage.

Word Accent and Foot Accent

Doubtless you have already observed that in the first four feet the word accent often does not coincide with the foot accent. How then is the verse to be read? Not — as is all too frequently done — by *ignoring* the word accent in favor of the foot accent. This is as impossible in Latin as it would be in English. Imagine, for example, the effect upon an audience, if the follow-

ing line is read with the accents as indicated by the dots *below* the line instead of those above!

Speaks, and in accents disconsolate answers the wail of the forest.

In Latin *both accents* should be retained. This was natural enough for the Romans, as the word accent with them was very slight. (Compare the modern French accent with the English.) It is even found in some forms of English poetry.

Doubled Consonants (*ll-*, *pp-*, *tt-*, etc.)

Be especially careful to sound *both consonants* in such words as *bel-lum*, where the tendency is to pronounce the word as though it were spelled *bel-um*. Failure to observe this will wreck the rhythm of the line.

Expression

At first your mind will be wholly taken up with the effort to make your way successfully through the verses. But as soon as you can do this with ease, make it your ambition to read the Latin with as much expression as you do English poetry. Modulate your voice. Phrase the words. Observe the punctuation, and do not let your voice fall at the end of a verse, unless the sense warrants it.

Ovid's Poetry

Ovid was a born poet. He himself tells us that, as a boy, "his words ran into metre, and whatever he tried to write became verse." (See Introduction, pp. 1–2.) His verses move smoothly and naturally with very few

"Figures of Prosody." The student, therefore, who begins Latin poetry with the study of Ovid, is to be congratulated. Learning to read Ovid's "flowing verse" will prove to be an excellent preparation for the more difficult — though more stately — measures of Vergil.

VOCABULARY

ABBREVIATIONS

a.	= *active.*
abl.	= *ablative.*
abs.	= *absolute.*
acc.	= *accusative.*
adj.	= *adjective.*
adv.	= *adverb, adverbial.*
c.	= *common (gender).*
causat.	= *causative.*
chap.	= *chapter.*
comp.	= *comparative.*
conj.	= *conjunction.*
dat.	= *dative.*
decl.	= *declension.*
def.	= *defective.*
dem.	= *demonstrative.*
dep.	(in vocabulary) = *deponent.*
dim.	= *diminutive.*
e. g.	= *exemplī grātiā = for example.*
Eng.	= *English.*
et al.	= *et alibī = and elsewhere.*
et seq.	= *et sequentia = and what follows.*
etc.	= *et cētera = and so forth.*
excl.	= *exclamation.*
f.	= *feminine.*
freq.	= *frequentative.*
fut.	= *future.*
gen.	= *genitive.*
ibid.	= *ibīdem = in the same place.*
id.	= *īdem = the same.*
i. e.	= *id est = that is.*
imp.	= *imperative.*
impers.	= *impersonal, impersonally.*
impf.	= *imperfect.*
inch.	= *inchoative.*
indecl.	= *indeclinable.*
indef.	= *indefinite.*
indic.	= *indicative.*
inf.	= *infinitive.*
interj.	= *interjection.*
intr.	= *intransitive.*
irr.	= *irregular.*
lit.	= *literally.*
m.	= *masculine.*
MSS.	= *manuscripts.*
n., neut.	= *neuter.*
nom.	= *nominative.*
num.	= *numeral.*
p., pp.	= *page, pages.*
part.	= *participle.*
pass.	= *passive.*
patr.	= *patronymic.*
pers.	= *person.*
pf.	= *perfect.*
pl.	= *plural.*
plup.	= *pluperfect.*
pos.	= *positive.*
pred.	= *predicate.*
prep.	= *preposition.*
pres.	= *present.*
pron.	= *pronoun.*
reflex.	= *reflexive.*
rel.	= *relative.*
sing.	= *singular.*
subj.	= *subjunctive.*
subst.	= *substantive.*
sup.	= *superlative.*
trans.	= *transitive.*
v.	= *verb.*
voc.	= *vocative.*

VOCABULARY

A

ā, ab, prep. with abl., *from, away from, out of;* of place or direction, *at, on, in, from.* **ab utrāque parte**, *on both sides;* of time, *after, from, since;* of agency, *by*, as **ab illō**, *by him.*

Abantiadēs, –ae, patr., m., *son of Abas, descendant of Abas; Perseus*, so named because he was the son of Danaë, granddaughter of Abas.

abdō, –dere, –didī, –ditus, [**ab** + **dō**], *put away; hide.*

abeō, –īre, –iī, abitūrus, [**ab** + **eō**], *go away, go forth, depart.*

abluō, –luere, –luī, –lūtus, [**ab** + **luō**], *wash away, wash off, cleanse, wash.*

abstulī, see **auferō.**

absum, abesse, āfuī, afutūrus, [**ab** + **sum**], *be away, be distant; be wanting, be lacking.*

ac, see **atque.**

accēdō, –cēdere, –cessī, –cessūrus, [**ad** + **cēdō**], *move towards; be added.*

accingō, –cingere, –cīnxī, accīnctus, [**ad** + **cingō**], *gird to, gird on, bind on; arm.*

accipiō, –cipere, –cēpī, –ceptus, [**ad** + **capiō**], *take to* one's self, *receive, accept; hear, learn.*

acclīvis, –e, or **acclīvus, –a, –um**, [**ad** + **clīvus**], adj., *up hill, ascending, steep.*

accommodō, –āre, –āvī, –ātus, [**ad** + **commodō**], *fit, adjust.*

aciēs, –ēī, f., *sharp point; edge;* of a weapon, *point, edge.*

acūmen, –inis, [**acuō**], n., *point.*

ad, prep. with acc., *to, towards, up to;* of place, *in the vicinity of, near to;* of purpose, *for, in order to, for the purpose of;* of result, *according to, at, on.* **ad citharam**, *in accompaniment to the cithara.* **ad hanc lēgem**, *on this condition.* **ad nōmen**, *at the name, on hearing the name.* **ad lūnae radiōs**, *in the moonlight, by the light of the moon.*

addō, –dere, –didī, –ditus, [**ad** + **dō**], *add to, join to; add.*

adeō, –īre, –īvī or **–iī, –itus**, [**ad** + **eō**], *go to, come to, approach.*

adferō, adferre, attulī, adlātus, [**ad** + **ferō**], *bring to, carry to.*

adficiō, –ficere, –fēcī, –fectus, [**ad** + **faciō**], *treat, use; befall, afflict.*

adflō, –āre, –āvī, –ātus, [**ad** + **flō**], *blow on, breathe upon.*

adhaereō, –haerēre, ——, ——, [**ad** + **haereō**], *cling to, adhere to.* **vinctō in corpore adhaerent**, *they cling to the fettered form.*

adhūc, [**ad** + **hūc**], adv., *until now, hitherto, up to this time, as yet; still, yet.*

adiciō, –icere, –iēcī, –iectus, [ad + iaciō], *throw to; join, add.*

adigō, –igere, –ēgī, –āctus, [ad + agō], *drive to; drive home, plunge, thrust.*

adimō, –imere, –ēmī, –ēmptus, [ad + emō], *take away; remove.*

adlevō, –āre, –āvī, –ātus, [ad + levō], *raise, lift.*

adligō, –āre, –āvī, –ātus, [ad + ligō], *bind up; bind, fasten, attach.*

admittō, –mittere, –mīsī, admissus, [ad + mittō], *send to, let go, give loose reins to; rush at full speed.* **equus admissus,** *a horse at full speed.*

admonitor, –ōris, [admoneō], m., *reminder, admonisher, instigator.*

admoveō, –movēre, –mōvī, admōtus, [ad + moveō], *move to; apply.*

adoperiō, –perīre, –peruī, adopertus, [ad + operiō], *cover.*

adōrō, –āre, –āvī, –ātus, [ad + ōrō], *supplicate; worship, adore.*

adsiduus, –a, –um, [adsideō], adj., *continual, constant, unceasing.*

adsuēscō, –ēscere, –ēvī, –ētus, [ad + suēscō], *accustom to.* **adsuētus,** *accustomed, wonted, usual.*

adsum, adesse, adfuī, adfutūrus, [ad + sum], *be near, be close at hand, be present, appear.*

adūrō, –ūrere, –ussī, –ūstus, [ad + ūrō], *set on fire; burn.*

adventus, –ūs, [adveniō], m., *arrival, approach.*

advertō, –tere, –tī, –sus, [ad + vertō], *turn to, turn towards, direct to, direct.*

advolō, –āre, –āvī, –ātus, [ad + volō], *fly to, rush to.*

aequor, –oris, [aequus], n., *level surface; surface of the sea,* hence *sea, ocean, still water.*

aequum, –ī, [aequus], n., *justice, equity.* **ex aequō,** *on an equality, equally, mutually.*

āēr, āëris, acc., **āëra,** m., *air.*

āërius, –a, –um, [āēr], adj., *of the air.*

aestuō, –āre, –āvī, –ātus, [aestus], *be agitated;* of fire, *be hot, glow, burn violently;* of human emotions, *be excited, burn.*

aeternus, –a, –um, [for **aeviternus,** from **aevum**], adj., *everlasting, eternal.*

aethēr, –eris, m., *upper air, heavens, ether;* sometimes for **āēr,** *air.*

aetherius, –a, –um, [aethēr], adj., *ethereal, heavenly, celestial.*

Aethiops, –opis, m., *Ethiopian,* native of Ethiopia, a country in Africa.

Agēnor, –noris, m., *Agenor,* king of Phoenicia, brother of Belus, father of Cadmus and Europa. **Agēnore nātus,** *Cadmus.*

Agēnoridēs, –ae, [Agēnor], patr., m., *son of Agenor, descendant of Agenor;* applied (1) to *Cadmus,* Agenor's son; (2) to *Perseus,* a descendant of Belus, Agenor's twin brother.

ager, agrī, m., *land, field; territory, district.*

āgmen, –minis, [agō], n., *army on the march, line of march, line, column.*

agnōscō, –nōscere, –nōvī, –nitus, [ad + gnōscō], *distinguish; recognize, identify.*

agō, agere, ēgī, āctus, *drive, lead, take; direct, conduct; do, act, transact, perform; give.* **agere iter,** *to take a course.*

āiō, def., *say yes, affirm; say, speak, tell, relate.*

āla, –ae, f., *wing, pinion;* of cavalry, *division.*

albidus, –a, –um, [**albus,** *white*], adj., *whitish, white.*

āles, ālitis, [**āla**], as adj., *winged; swift.* As subst., **āles, ālitis,** m. and f., *bird.* **āles Iovis,** *eagle.*

alimenta, –ōrum, [**alō**], n., *nourishment; food, provision.*

ālipēs, –pedis, [**āla** + **pēs**], adj., *wing-footed.* As subst., **Ālipēs, –pedis,** *he of the winged feet,* i. e. the god *Mercury.*

aliquis, aliqua, aliquid, [**alius, quis**], indef. pron., *some one, any one, some, any.* Neut., **aliquid** as subst., *something, anything.*

aliter, [**alius**], adv., *otherwise.*

alius, –a, –ud, gen. **alīus,** dat. **aliī,** adj., *another, some other, other, different, else.* **alius . . . alius,** *one . . . one, one . . . another;* pl. **aliī . . . aliī,** *some . . . others;* often as subst., *another, others.*

Alphēnōr, –noris, m., *Alphenor,* one of the seven sons of Niobe and Amphīon.

altē, [**altus**], adv., *on high; deeply, profoundly.*

alter, –era, –erum, gen. **alterīus,** dat. **alterī,** adj., *one* of two, *the one, the other, another; second.* **alter . . . alter,** *the one . . . the other, the former . . . the latter.*

altor, –tōris, [**alō**], m., *nourisher; foster-father.* **gaudēns altōre receptō,** *rejoicing to receive his foster-father again.*

altum, –ī, [**altus**], n., *height, heaven; depth, the deep, the sea.* **ab altō,** *from on high, from above;* **in altum,** *on high;* **in altō,** *on the deep.*

altus, –a, –um, [**alō**], adj., *high, lofty, tall; towering; deep, profound.*

alumnus, –ī, [**alō**], m., *foster-son, ward.*

amāns, –antis, [**amō**], adj., *loving; kind, affectionate.* As subst., **amāns, –antis,** m. and f., *lover.*

ambāgēs, –is, usually in pl., [**ambi-, agō**], f., *a going around, winding, digression, evasion.*

ambō, –ae, –ō, acc. **ambō** or **ambōs,** num. adj., *both.*

amictus, –ūs, [**amiciō,** *wrap around*], m., *garment, mantle, veil.*

amīcus, –a, –um, [**amō**], adj., *loving, friendly.*

Ammōn, –ōnis, m., *Ammon, Jupiter Ammon,* an Egyptian divinity, to whom a famous oracle on the oasis Ammonium (now Siwah), in the Libyan desert, was sacred; identified by the Greeks with *Zeus,* and by the Romans with *Iuppiter.*

amnis, –is, m., *river, stream; torrent.*

amō, –āre, –āvī, –ātus, *love.*

amor, –ōris, [**amō**], m., *love, affection; loved one;* personified, **Amor, –ōris,** *God of Love, Amor, Cupid.*

Amphīōn, –onis, m., *Amphion,* son of Jupiter and Antiope; king of Thebes, husband of Niobe.

amplector, –plectī, –plexus, [ambi- + **plectō**], *twine around, encircle, embrace.*

amplexus, –ūs, [**amplector**], m., *an encircling; coil, fold.*

an, conj., *or, or rather, or indeed;* in expressions of doubt, *whether.*

Andromeda, –ae, f., *Andromeda,* daughter of the Ethiopian king Cepheus and Cassiope; condemned to destruction by a sea-monster, but rescued and wedded by Perseus.

angelus, –ī, m., *angel.*

anguifer, –era, –erum, [**anguis** + **ferō**], adj., *serpent-bearing.*

anguis, –is, m. and f., *serpent, snake, dragon.*

anhēlitus, –ūs, [**anhēlō**], m., *breathing, breath, whisper.*

anima, –ae, f., *breath, life, soul;* especially in pl., *soul, souls* of the dead, *shades, departed spirits.*

animōsus, –a, –um, [**animus**], adj., *full of courage, spirited; proud.*

animus, –ī, m., *soul, life; intellect, mind, feeling; heart; courage.*

annuō, –ere, –uī, ——, [**ad** + **nuō**, *nod*], *nod approval; give assent to.*

annus, –ī, m., *year;* pl., *times, age.*

ante, adv. and prep., *before:*

(1) As adv., of space, *before, in front, ahead;* of time, *before, previously.* **ante . . . quam,** *sooner . . . than, before.*

(2) As prep., with acc., of space and time, *before, previous to;* in comparisons, *before, in comparison with, superior to.*

antrum, –ī, n., *cave, grotto, cavern.*

aper, aprī, m., *wild boar.*

Apollō, –inis, m., *Apollo.*

appāreō, –ēre, –uī, ——, [**ad** + **pāreō**], *appear, become visible.*

appellō, –āre, –āvī, –ātus, [**ad** + **pellō**], *address, accost, speak to.*

aptō, –āre, –āvī, –ātus, [**aptus**], *adjust, fit.*

aptus, –a, –um, adj., *fitted, adapted, suited; appropriate.*

apud, prep. with acc., *at, with, near, by, among, in.*

aqua, –ae, f., *water; the sea, a stream.*

aquilō, –ōnis, *the north wind;* personified, *north-wind,* Greek *Boreas;* pl. *northern blasts.*

āra, ārae, f., *altar.*

arātor, –ōris, [**arō**], m., *plowman; husbandman, farmer.*

arātrum, –ī, [**arō**], n., *plow.*

arbitrium, –ī, [**arbiter**], n., *judgment; choice.*

arbor or **arbōs, arboris,** f., *tree.*

arboreūs, –a, –um, [**arbor**], adj., *of a tree.*

arceō, –ēre, –uī, ——, *keep away, hold off; drive away, hinder, prevent.*

Arcitenēns, –entis, [**arcus** + **teneō**], adj., *bow-bearing.* As subst., **Arcitenēns, –entis,** *the Bow-bearer,* the god *Apollo.*

Arctos, –ī, acc. **Arcton,** f., *Great Bear,* a constellation near the north pole.

arcus, –ūs, m., *bow;* of a serpent,

in pl., *folds, coils, curves;* of a structure or cavern, *arch, vault.*

ārdeō, ārdēre, ārsī, ārsus, *be on fire; burn* with love; *glow.*

arduus, –a, –um, adj., *steep, high, on high, lofty, tall; hard, difficult.*

ārēns, –entis, [āreō], adj., *dry, parched.*

argūmentum, –ī, [arguō], n., *evidence, proof.* **animī laetī argūmenta,** *indications of a glad heart.*

āridus, –a, –um, [āreō], adj., *dry; burning.*

arista, –ae, f., *head of grain, ear of grain.*

arma, –ōrum, n. pl., *armor, outfit; arms, weapons.*

armus, –ī, m., *shoulder,* of animals; *flank.*

arripiō, –ripere, –ripuī, –reptus, [ad + rapiō], *snatch* to one's self, *grasp, seize.*

ars, artis, f., *skill, art; science, knowledge.*

artus, –a, –um, [arceō], adj., *dense, close.*

artūs, –uum, m., pl., *joints, limbs; body.*

arvum, –ī, [arvus], n., *plowed land, plowland; field;* in pl. often *plains, regions, country.*

arx, arcis, f., *citadel, stronghold.*

aspergō, –inis, [ad + spargō], f., *sprinkling; spray.*

aspiciō, –ere, –exī, –ectus, [ad + speciō], *look at, behold, observe; examine; see.*

at, conj., *but, but on the other hand, but yet; yet, nevertheless, however, at least; but on the contrary.*

āter, ātra, ātrum, adj., *black, dark, gloomy.*

Atlās, –antis, m., (1) *Atlas,* son of the Titan Iapetus, and king of Mauretania, in northern Africa. According to Ovid, he refused hospitality to Perseus, and was metamorphosed into a mountain; hence (2) *Atlas,* a high mountain in the northwestern part of the continent of Africa.

atque, or **ac,** conj., *and also, and even, and;* comparative, *as, than.* **simul ac,** *as soon as.*

ātrium, –ī, n., *hearth-room; reception room, forecourt, hall.*

attollō, –ere, ——, ——, [ad+ tollō], *lift up, raise.*

attonitus, –a, –um, [ad + tonō], adj., *astounded; frenzied, palsied.* **terrōre attonitus,** *struck with terror.*

auctor, –ōris, m. and f., *creator, originator, producer; father, progenitor; founder; counselor, director, adviser.*

audāx, –ācis, [audeō], adj., *courageous, bold, daring; presumptuous, rash, reckless.*

audeō, –dēre, ausus sum, semidep., *venture, dare.*

audiō, –īre, –īvī or **iī, –ītus,** *hear, hear of; heed, obey.* Neut. part. as subst., **audītum, –ī,** *that which has been heard,* **audīta, –ōrum,** *what has been heard.*

auferō, auferre, abstulī, ablātus, [ab + ferō], *take away, snatch away.*

auguror, –ārī, –ātus, [augur], *surmise, imagine, suppose.*

aulaeum, –ī, n., *tapestry;* of a theater, *curtain.*

aura, –ae, f., *air* in motion, *breath of air, breeze; breath of life, vital air; the upper air, heavens.*

aureus, –a, –um, [aurum], adj., *of gold, golden; gilded, gold-gleaming; beautiful, magnificent.* **vīs aurea**, *gold-producing power.*

auris, –is, f., *ear.*

aurōra, –ae, f., *morning, daybreak, dawn.*

aurum, –ī, n., *gold; golden color.*

auspicium, –ī, [auspex], n., *divination* from the flight of birds, *augury* from birds, *auspices; sign, omen.*

aut, conj., *or; or at least, or else, or rather.* **aut . . . aut**, *either . . . or.*

autem, conj., *but, however, moreover, now.*

auxilium, -ī, n., *help, aid, support; assistance, relief.*

avāritia, –ae, [avārus], f., *greed, avarice.*

avēna, –ae, f., *oat, straw, reed*, such as might be used for a shepherd's pipe; *shepherd's pipe.*

Avernus, –a, –um, [a-ornos, *without birds*, because birds could not fly over Lake Avernus on account of its exhalations], adj., *Avernian, of lake Avernus*, a small lake on the west side of Italy near Cumae, famous as a supposed entrance to the Underworld; hence, *of the Underworld, of the Lower World.*

āvertō, –tere, –tī, –sus, [ā + vertō], *turn away, turn aside; avert.*

avidus, –a, –um, [aveō], adj., *desirous, eager, greedy.*

avis, –is, f., *bird.*

avītus, –a, –um, [avus], adj., *of a grandfather;* hence *ancestral.*

avus, –ī, m., *grandfather; forefather, ancestor.*

axis, –is, m., *axle* of a chariot or wagon, *axle-tree;* sometimes in pl., *chariot;* of the earth or heavens, *axis* of revolution, hence *axis of the heavens, pole, heavens.*

B

Babylōnius, –a, –um, [Babylōn], adj., *of Babylon, Babylonian.*

Baccha, –ae, [Bacchus], f., *Bacchante*, female worshiper of Bacchus.

Bacchus, –ī, m., *Bacchus*, also called *Dionysos;* son of Jupiter and Semele, foster-son of Sīlēnus, and god of wine and intoxication.

baculum, –ī, n., *staff, walking-stick, stick, cane.*

Baliāricus, –a, –um, [Baliārēs], adj., *Balearic, of the Baleares*, natives of the Balearic islands, east of Spain, famous as slingers.

beātus, –a, –um, [beō, *make happy*], adj., *happy, blessed, prosperous, fortunate.*

Bēlides, –um, pl., f., *female descendants of Belus*, king of Egypt, father of Danaus and Aegyptus; *Belides;* applied to the fifty daughters of Danaus, *Danaids.*

bellicus, –a, –um, [bellum], adj., *warlike, fierce in war, devoted to war.*

bellum, –ī, n., *war, feud.*

bēlua, –ae, f., *beast, monster.*

bene, comp. **melius**, sup. **optimē**, [**bonus**], adv., *well; successfully; carefully.*

Berecyntius, –a, –um, adj., *of Mt. Berecyntus*, in Phrygia, which was sacred to Cybele; *of Cybele.* **Berecyntius hērōs**, *Midas*, son of Cybele, and king of Phrygia.

bibulus, –a, –um, [bibō], adj., *thirsty, absorbent; moist.*

bis, [for **duis**, cf. **duo**], num. adv., *twice.*

blanditia, –ae, [blandus], f., *a caressing;* pl., *fond words, loving words, blandishments, endearments.*

Boeōtius, –a, –um, [Boeōtia], adj., *Boeotian, of Boeotia.*

bonus, –a, –um, comp. **melior**, sup. **optimus**, adj., *good.* Neut. as subst., **bonum**, –ī, n., *good thing, advantage, blessing, prosperity;* pl., *goods, property.*

Boōtēs, –ae, voc. **Boōte**, m., *Boōtes, Ox-driver*, a constellation near the Great Bear, identical with *Arctophylax.*

bōs, **bovis**, m. and f., *ox, bull, cow;* pl., *cattle.*

bracchium, –ī, n., *fore-arm, arm.*

brevis, –e, adj., *short, narrow;* of time, *short, brief.*

būstum, –ī, [cf. **combūrō**], n., *funeral pyre; mound, tomb.*

buxum, –ī, [buxus], n., *box-wood.*

C

cacūmen, –inis, n., *top, peak, summit.*

Cadmēis, –idis, acc. –ida, [**Cadmus**], adj., *of Cadmus;* as Cadmus founded Thebes, *of Thebes, Theban.*

Cadmus, –ī, m., *Cadmus*, son of the Phoenician king Agenor, and builder of the Cadmea, the citadel of Thebes in Boeotia; mythical founder of Thebes.

cadō, **cadere**, **cecidī**, **cāsūrus**, *fall, fall down, drop; fall prostrate, fall dead, die, be slain; perish.*

caecus, –a, –um, adj., *blind; not seen, invisible, hidden.*

caedēs, –is, [caedō], f., *slaughter, killing, destruction, death, murder; bloodshed, blood.*

caedō, **caedere**, **cecīdī**, **caesus**, *cut, slay.*

caelestis, –e, [caelum], adj., *of heaven, divine.* As subst., m. pl., **caelestēs**, –ium, *heaven-dwellers, gods of heaven.*

caelum, ī, n., *sky, heaven, heavens; air.*

caeruleus, –a, –um, [for **caeluleus**, from **caelum**], adj., *sky blue, azure, dark blue, steel-colored; dark green, greenish; dark.*

caespes, –itis, [caedō], m., *turf, cut sod.*

calcō, –āre, –āvī, –ātus, [**calx**, *heel*], *tread upon, trample.*

calidus, –a, –um, [caleō], adj., *warm, hot.*

cālīgō, –inis, f., *mist, fog; darkness, gloom.*

callidus, –a, –um, [calleō], adj., *skillful, clever; crafty, cunning, sly, artful, shrewd.*

Calymnē, –ēs, f., *Calymne,* an island belonging to the group called Sporades, west of Caria in Asia Minor. It lies northwest of Rhodes, between the islands of Cos and Leros.

campus, –ī, m., *plain, field; open space, expanse.*

canis, –is, m. and f., *dog.*

cantus, –ūs, [canō], m., *song, music.*

capillus, –ī, m., *hair* of the head; pl., *hair, locks.*

capiō, capere, cēpī, captus, *take, lay hold of, seize, grasp; captivate, fascinate; receive; take in, comprehend, grasp.*

captō, –āre, –āvī, –ātus, [freq. of **capiō**], *snatch at, seek to catch; long for, listen eagerly for.*

caput, –itis, n., *head.*

carbasus, –ī, f., pl. **carbasa, –ōrum,** n., *fine linen; sail, canvas.*

carcer, –eris, m., *prison, dungeon.*

cardō, –inis, m., *hinge, pivot* of a door. **versātō cardine,** *opening the door.*

careō, –ēre, –uī, –itūrus, *be without, be deprived of, lack, want;* followed by abl.

carmen, –inis, n., *song; poem, verse.*

carpō, –ere, –sī, –tus, *pluck; tear away; eat; pass over, traverse, take, walk, fly through.*

cārus, –a, –um, adj., *dear, precious, beloved.*

Cassiopē, –ēs, f., *Cassiope,* or *Cassiopeia,* wife of Cepheus and mother of Andromeda.

Castalia, –ae, f., *Castalia,* a celebrated spring at Delphi, on the southern slope of Mt. Parnassus, sacred to Apollo and the Muses.

Castalius, –a, –um, [**Castalia**], adj., *of Castalia,* the famous spring at Delphi; *Castalian.*

cāsus, –ūs, [cadō], m., *a happening, accident; destruction; mishap, misfortune, calamity.*

catēna, –ae, f., usually in pl., *chain, fetter.*

cauda, –ae, f., *tail.*

causa, –ae, f., *cause, reason; motive.*

cautēs, –is, f., *jagged rock, crag, cliff.*

cavus, –a, –um, adj., *hollow.*

Cēcropius, –a, –um, [**Cēcrops**], adj., *Cecropian, of Cecrops,* the first king of Attica, according to report, and founder of the citadel at Athens; hence, *of Attica, of Athens, Attic, Athenian.*

cēdō, cēdere, cessī, cessūrus, *go away, retire, retreat, recede; yield; be inferior to.*

celeber, –ĕbris, –ĕbre, adj., *crowded, thronged about with;* hence *honored* by the presence of many.

celer, celeris, celere, adj., *quick, swift.*

cēlō, –āre, –āvī, –ātus, *hide, conceal, cover.*

celsus, –a, –um, [**–cellō,** *rise*], adj., *lofty, high, towering.*

Cēphēnus, –a, –um, [**Cēpheus**], adj., *of the Cēphēnēs,* the people of Cepheus, king of Ethiopia; *Ethiopian.*

Cēpheus, –eī, acc. **Cēphea**, m., *Cepheus*, a son of Belus and king of Ethiopia; husband of Cassiope, and father of Andromeda.

Cēphēus, –a, –um, [**Cēpheus**], adj., *of Cepheus*, king of Ethiopia; *Ethiopian.*

Cēphīsus, –ī, m., *Cephisus* or *Cephissus*, a river in Phocis and Boeotia, which rises on the northern side of Mt. Parnassus and follows a southeasterly course, emptying into the lake whose ancient name was Copaïs.

cēra, –ae, f., *wax, bees-wax.*

Cereālis, –e, [**Cerēs**], adj., *of Ceres, sacred to Ceres; of grain.*

Cerēs, –eris, f., *Ceres*, a divinity of the earth, goddess of agriculture, being a daughter of Saturn, and sister of Jupiter.

certē, comp. **certius**, [**certus**], adv., *certainly, surely.*

certō, –āre, –āvī, –ātus, [**certus**], *contend, struggle; strive.*

certus, –a, –um, [part. of **cernō**], adj., *certain, fixed; sure; unerring.* **certum est mihi**, *I am resolved.* **certiōrem facere**, *to inform.*

cervīx, –īcis, f., *neck;* pl., *neck, shoulders.*

cēterus, –a, –um, nom. sing. m. not in use, adj., *other, the other, rest, remainder;* pl., *the rest, all other, the other.* As subst., pl. m., **cēterī**, –ōrum, *the others, all the rest, every one else;* pl. n., **cētera**, –ōrum, *the rest, all else, everything else.*

ceu, [for **ceve**, **ce** + **ve**], comp. adv., *as, just as; as if, just as if.*

Chaos, no gen., abl. **Chaō**, n., *boundless empty space, immeasurable darkness;* sometimes *the Underworld*, as the kingdom of darkness; as a divinity, *Chaos*, god of the Underworld, father of Erebos and Nox.

chorus, –ī, m., *company of dancers, throng of singers, troop, choir, chorus; band, crowd.*

Cicones, –um, pl., m., *Cicones*, a people of southern Thrace, inhabiting the seacoast west of the river Hebrus.

cingō, –ere, **cīnxī**, **cīnctus**, *surround, enclose; gird; coil; surround, encircle, wind.*

circum, [acc. of **circus**, *circle*], adv. and prep.:
(1) As adv., *around, round about.*
(2) As prep., with acc., *around.*

circumdō, –dare, –dedī, –datus, [**circum** + **dō**], *put around, surround; encircle.*

circumferō, –ferre, –tulī, –lātus, [**circum** + **ferō**], *cast about.*

circumfluō, –ere, –fluxī, ——, [**circum** + **fluō**], *flow around.*

circumlinō, –linere, ——, –litus, [**circum** + **linō**], *spread over; cover.*

circumsonus, –a, –um, [**circum** + **sonō**], adj., *sounding around; barking around.*

citō, [**citus**], adv., *quickly, speedily, soon.*

clāmō, –āre, –āvī, –ātus, *cry out, shout, call.*

clāmor, –ōris, [clāmō], m., *loud cry; uproar; applause.*

clārus, –a, –um, adj., *clear, bright, shining; loud, shrill, ringing; illustrious.*

claudō, –ere, **clausī**, **clausus**, *shut, close; cut off.*

clipeātus, –a, –um, [clipeus], adj., *provided with a shield, shield-bearing.* **seges clipeāta virōrum**, *shield-carrying crop of men.*

clīvus, –ī, [clīnō], m., *slope, hillside, hill.*

co-, see **com-**.

coctilis, –e, [coquō], adj., *burned;* of a wall, *of burnt brick.*

coëō, –īre, –īvī or –iī, –itum est, [com- + eō], *come together, meet; unite.*

coepī, –isse, **coeptus**, pres. supplied by **incipiō**, def., *begin, commence.* Part. **coeptus**, –a, –um, *commenced, begun, undertaken.*

coeptum, –ī, [coepī], n., *undertaking.*

coërceō, –cēre, –cuī, –citus, [co- + arceō], *shut in; control, curb.*

Coeus, –ī, m., *Coeus*, a Titan, father of Latona.

cognōscō, –gnōscere, –gnōvī, **cognitus**, [co- + (g)nōscō], *learn, ascertain, know; recognize, identify; acknowledge.*

cōgō, **cōgere**, **coēgī**, **coāctus**, [co- + agō], *drive together; collect;* as a military term, *bring up* the rear.

cohors, –hortis, f., *company, throng, multitude; body-guard, retinue.*

collābor, –lābī, –lāpsus, [com- + lābor], dep., *fall together, collapse; fall, sink down.*

collum, –ī, n., *neck.*

colō, **colere**, **coluī**, **cultus**, *till, cultivate; honor, worship, revere, reverence.*

color, –ōris, m., *color, tint, hue; complexion.*

coluber, –brī, m., *snake, serpent.*

com-, **co-**, prep., old form of cum; found only in composition. See **cum**.

coma, –ae, f., *hair.*

comes, –itis, [com- + eō], m. and f., *companion, comrade.*

comitō, –āre, –āvī, –ātus, and **comitor**, –ārī, –ātus, [comes], dep., *attend, accompany.*

comminus, [com- + manus], adv., *hand to hand, at close quarters; near at hand, near by, near.*

committō, –mittere, –mīsī, –missus, [com- + mittō], *bring together, put together, unite; intrust.*

commūnis, –e, [com- + mūnus], adj., *common, in common.*

commūniter, [commūnis], adv., *together, in common.*

compāgēs, –is, [com- + root PAG in pangō], f., *a joining together; joint, structure.*

compēscō, –pēscere, –pēscuī, ——, [compēs, *fetter*], inch., *restrain; slake, quench.*

complexus, –ūs, [complector], m., *an embracing, embrace.*

compōnō, –pōnere, –posuī, –positus, [com- + pōnō], *put together; adjust, arrange; lay at rest, bury.*

cōnāmen, –inis, [cōnor], n., *effort, exertion.*

concha, **–ae**, f., *shell-fish; shell* of a mussel.

conciō, or **concieō**, **–īre** or **ēre**, **concīvī**, **concitus**, [com- + cieō, *set in motion*], *stir up, move, shake, drive on, urge on, rouse.*

conclāmō, **–āre**, **–āvī**, **–ātus**, [com- + clāmō], *call out loudly, cry out, scream.*

condō, **condere**, **condidī**, **conditus**, [com- + dō], *put together, found, build, establish; bury; hide, conceal.*

cōnferō, **–ferre**, **–tulī**, **collātus**, [com- + ferō], *bring together, join; match against, oppose;* **sē cōnferre**, *betake one's self, go.*

cōnfiteor, **–fitērī**, **–fessus**, [com- + fateor], dep., *confess, acknowledge, reveal.*

congelō, **–āre**, **–āvī**, **–ātus**, [com- + gelō], *freeze; grow stiff, stiffen.*

coniciō, **–icere**, **–iēcī**, **–iectus**, [com- + iaciō], *drive, hurl, thrust, plunge; force.*

coniūnx, or **coniux**, **–iugis**, [com- + iungō, *join together*], m. and f., *consort, spouse,* whether *husband* or *wife.*

cōnor, **–ārī**, **–ātus**, dep., *undertake, endeavor, attempt, try; venture.*

cōnscendō, **–scendere**, **–scendī**, **–scēnsus**, [com- + scandō], *ascend, mount.*

cōnscius, **–a**, **–um**, [com- + sciō], adj., *having knowledge in common.* As subst., **cōnscius**, **–ī**, m., *accomplice, go-between.*

cōnsequor, **–sequī**, **–secūtus**, [com- + sequor], dep., *follow after, overtake, reach.*

cōnsīderō, **–āre**, **–āvī**, **–ātus**, *look at closely, inspect, examine, survey.*

cōnsilium, **–ī**, [cōnsulō], n., *plan; advice, counsel.*

cōnsistō, **–sistere**, **–stitī**, ——, [com- + sistō, *set, place*], *stand still, stand fast, stop; stay, remain; stand, be firm.*

cōnspiciō, **–spicere**, **–spexī**, **cōnspectus**, [com- + speciō], *observe, see, catch sight of, perceive.*

cōnsulō, **–ere**, **–uī**, **–tus**, *consult, deliberate;* with dat., *consult for;* with acc., *inquire of.*

cōnsūmō, **–sūmere**, **–sūmpsī**, **–sūmptus**, [com- + sūmō], *devour; consume.*

contāctus, **–ūs**, [contingō], m., *touch.*

contentus, **–a**, **–um**, [contendō, *stretch*], adj., *tightly stretched, taut, strained.*

conterminus, **–a**, **–um**, [com- + terminus], adj., *bordering on, adjoining, neighboring; close by, near to.*

conterreō, **–ēre**, **–uī**, **–itus**, [com- + terreō], *terrify.*

conticēscō, **–cēscere**, **–cuī**, ——, [com- + taceō], inch., *become silent, cease speaking.*

contiguus, **–a**, **–um**, [contingō], adj., *adjoining, neighboring.*

contingō, **–tingere**, **–tigī**, **–tāctus**, [com- + tangō], *touch, take hold of; reach, arrive at; happen, come to pass, occur, befall, fall to one's lot.*

contrā, adv. and prep.:
(1) As adv., *on the other side; in answer, in reply.*
(2) As prep., with acc., *against; in reply to.*

cōnus, –ī, m., *cone;* of a helmet, *crest, plume.*

convellō, –vellere, –vellī, **convulsus**, [com- + vellō], *tear away; break, bite.*

conveniō, –venīre, –vēnī, **conventus**, [com- + veniō], *come together, meet, assemble.*

convertō, –vertere, –vertī, **conversus**, [com- + vertō], *turn, change.*

convīcium, –ī, n., *outcry; reproach, insult, abuse.*

convīvium, –ī, [com- + vīvō], n., *banquet, feast.*

cōpia, –ae, [co-opia, from co- + ops], f., *abundance, plenty;* pl., *resources, wealth, riches.*

cor, cordis, n., *heart.*

cornū, –ūs, n., *horn, antler.*

corōna, –ae, f., *garland, wreath.*

corpus, –oris, n., *body.*

corripiō, –ripere, –ripuī, –reptus, [com- + rapiō], *seize, grasp, catch, fascinate.*

costa, –ae, f., *rib.*

crēdō, **crēdere**, **crēdidī**, **crēditus**, *lend; trust; believe, suppose, imagine.*

creō, –āre, –āvī, –ātus, *bring forth, bear; produce, create.*

crēscō, **crēscere**, **crēvī**, **crētus**, [creō], inch., *come into being, spring up; rise up, be born; grow, grow up; increase.* Part. **crētus**, –a, –um, with abl. of source, *sprung* from, *descended* from.

Crētē, –ēs, or **Crēta**, –ae, f., *Crete, Candia*, a large island in the Mediterranean sea, southeast of the Peloponnesus, and southwest of Rhodes.

crīmen, –inis, [cernō, *decree*], n., *accusation; fault, guilt.*

crīnis, –is, m., *hair* of the head.

crista, –ae, f., *crest, plume.*

croceus, –a, –um, [crocus], adj., *saffron-tinted, yellow, golden.*

crocus, –ī, m., *crocus, saffron.*

crūdēlis, –e, [crūdus, *unfeeling*], adj., *unfeeling, cruel, merciless, hard-hearted.*

cruentō, –āre, –āvī, –ātus, [cruentus], *stain with blood.* **cruentātum ōs**, *blood-stained mouth.*

cruentus, –a, –um, adj., *blood-stained, bloody; cruel.*

cruor, –ōris, m., *blood, stream of blood; bloodshed, murder.*

crūs, crūris, n., *leg, shin.*

cum, prep. with abl., *with, along with, together with.*
In composition the earlier form **com-** is used, which remains unchanged before **b, p, m**, but is changed to **col-** or **con-** before **l**, **cor-** or **con-** before **r**, **con-** before other consonants, and **co-** before vowels and **h**; implies doing anything *in concert with* others, or *thoroughly* and *completely.*

cum, conj., *when, while, after; since, inasmuch as; although.* **cum prīmum**, *as soon as.* **cum . . . tum**, *both . . . and, not only . . . but also.*

cūnctus, **–a**, **–um**, [**co-** + **iunctus**], adj., *all together, all, whole.* As subst., n., pl., **cūncta**, **–ōrum**, *all things* taken together, *the whole, the universe.*

cupīdō, **–inis**, [**cupiō**], f., *eager desire, longing.*

cupidus, **–a**, **–um**, [**cupiō**], adj., *eagerly desirous; fond, loving.*

cūr, adv., *why? for what purpose? wherefore?*

cūra, **–ae**, f., *care, trouble, sorrow, grief.*

cūralium, **–ī**, n., *coral.*

currō, **currere**, **cucurrī**, **cursus**, *run, hasten; move quickly, sail, fly.*

cursus, **–ūs**, [**currō**], m., *course.*

curvāmen, **–inis**, nom. not found, [**curvō**], n., *a bending; bend, curve, coil.*

curvō, **–āre**, **–āvī**, **–ātus**, [**curvus**], *bend, curve.*

curvus, **–a**, **–um**, adj., *curved, crooked, bent, bending.*

cuspis, **–idis**, f., *point, spear-point; spear, javelin.*

cūstōs, **–ōdis**, m. and f., *guard, defender; keeper.*

cutis, **–is**, f., *skin.*

Cynthus, **–ī**, m., *Cynthus*, a mountain in the island of Delos; birth-place of Apollo and Diana, and favorite resort of Leto (Latona).

D

Daedalus, **–ī**, m., *Daedalus*, a mythical craftsman of Athens, to whom is ascribed the earliest development of the mechanic arts as well as the arts of sculpture and painting. He was said to have invented the axe, the saw, the auger, the plumb-line, and glue, as also masts and sail-yards for ships. Many monuments of his skill as architect and sculptor were pointed out in different parts of Greece, southern Italy, Sicily, and the islands of the Aegean. He was also the father of Icarus.

Damasichthōn, **–onis**, m., *Damasichthon*, one of the sons of Amphion and Niobe.

damnōsus, **–a**, **–um**, [**damnum**], adj., *hurtful, harmful.*

damnum, **–ī**, n., *hurt, loss, misfortune.*

Danaē, **–ēs**, f., *Danaë*, mother of Perseus by Zeus, who visited her in the form of a shower of gold, when she was shut up in a tower by her father, Acrisius.

daps, **dapis**, f., *feast, banquet; viands.*

dē, prep. with abl., denoting separation, *from;* of place and motion, *from, down from, away from, out of;* of time, *away from, after, during, in the course of, in;* of source, *proceeding from, sprung from;* of the whole, partitively, *of, out of, from among;* of material, *made of;* of cause, *on account of, for, through, by;* of relation, *concerning, about, in respect to.*

dea, **–ae**, dat. and abl. pl. **deābus**, [**deus**], f., *goddess.*

dēbeō, **dēbēre**, **dēbuī**, **dēbitus**,

[dē + habeō], *owe, be indebted, be under obligations; ought, must, should; be destined; be decreed.*

dēcerpō, –cerpere, –cerpsī, dēcerptus, [dē + carpō], *pluck, gather.*

decōrus, –a, –um, [decor], adj., *beautiful, charming, handsome, comely.*

dēdūcō, –dūcere, –dūxī, –ductus, [dē + dūcō], *lead down;* of sails, *take down, draw down, lower.*

dēfendō, –fendere, –fendī, dēfēnsus, [dē + obsolete **fendō**], *ward off; defend, guard, protect.*

dēficiō, –ficere, –fēcī, –fectus, [dē + faciō], *fail; faint, become exhausted.*

dēfleō, –flēre, –flēvī, –flētus, [dē + fleō], *weep over, bewail, lament.*

dēfluō, –fluere, –fluxī, –fluxus, [dē + fluō], *flow down; glide down, slip down; slide down.*

dēlābor, –lābī, –lāpsus, [dē + lābor], dep., *glide down, descend.*

dēlictum, –ī, [dēlinquō], n., *fault, misdoing, offense; crime.*

Dēlius, –a, –um, [Dēlos], adj., *of Delos, Delian.* As subst., **Dēlius, –ī,** m., *the Delian god, Apollo.*

Dēlos, –ī, f., the island *Delos,* one of the group of Cyclades, birthplace of Apollo and Diana.

dēmissus, –a, –um, [dēmittō], adj., *low.* **dēmissior,** *lower* than is expedient, *too low.*

dēmittō, –mittere, –mīsī, –missus, [dē + mittō], *send down, let down, lower; plunge, thrust.* **dēmissō crīne,** *with disheveled hair,* as a sign of mourning.

dēmō, dēmere, dēmpsī, dēmptus, [dē + emō], *take away, take off, remove, pluck.*

dēns, dentis, [cf. edō, *eat*], m., *tooth.*

dēnsus, –a, –um, adj., *compact, dense, crowded, thick, overgrown.*

dēpendeō, –ēre, ——, ——, [dē + pendeō, *hang*], *hang down from.*

dēpōnō, –pōnere, –posuī, dēpositus, [dē + pōnō], *lay down; lay aside.* **dēpōnere sitim,** *to quench thirst.*

dēprēndō, –prēndere, –prēndī, –prēnsus, [for dē + prehendō], *take away; seize; surprise, detect, discover.*

dērigēscō, –rigēscere, –riguī, ——, [dē + rigēscō, *grow stiff*], inch., *grow rigid.*

dēripiō, –ripere, –ripuī, –reptus, [dē + rapiō], *tear off, tear from.*

dēscendō, –scendere, –scendī, –scēnsus, [dē + scandō, *climb*], *come down from, go down, descend;* of a weapon, *sink down, penetrate.*

dēserō, –serere, –seruī, –sertus, [dē + serō, *join*], *leave, forsake, desert, abandon.*

dēsinō, –sinere, dēsiī, dēsitus, [dē + sinō], *leave off, cease; stop, end.*

dēsistō, –sistere, –stitī, –stitūrus, [dē + sistō], *leave off, cease.*

dēspiciō, –spicere, –spexī, –spectus, [dē + speciō, *look*], *look down upon.*

dētrahō, –trahere, –trāxī, **dētrāctus**, [dē + trahō], *pull down, pull off.*

deus, –ī, m., *god, deity, divinity.*

dēvoveō, –vovēre, –vōvī, –vōtus, [dē + voveō], *vow; curse.*

dexter, –tera or –tra, –terum or –trum, adj., *right, on the right.*

dextra, –ae, [properly **dextra** or **dextera manus**], f., *right hand, hand.*

dīcō, dīcere, dīxī, **dictus**, *say, speak, tell, mention, relate, declare, affirm; name, call; appoint.*

Dictaeus, –a, –um, [Dictē], adj., *of Dicte*, a mountain in Crete, *Dictaean, Cretan.*

dictum, –ī, [dīcō], n., *word; order, command.*

diēs, diēī, m. and f., *day; time, interval, period.*

diffundō, –fundere, –fūdī, –fūsus, [dis- + fundō], *diffuse, spread; pour.*

digitus, –ī, m., *finger.*

dignus, –a, –um, adj., *worthy, deserving, suitable, befitting.*

dīgredior, –gredī, –gressus, [dī- + gradior], dep., *go apart, depart.*

dīmittō, –mittere, dīmīsī, **dīmissus**, [dī- + mittō], *send in different directions, send out, send forth.*

dīmoveō, –movēre, –mōvī, **dīmōtus**, [dī + moveō], *separate, part, divide.*

dīrus, –a, –um, adj., *fearful, awful, dreadful, direful.*

dis- or **dī-**, inseparable prep., used only as a prefix with other words; it adds the force of *apart, asunder; in different directions; not, un-; utterly, entirely.*

discēdō, –cēdere, –cessī, –cessūrus, [dis- + cēdō], *go away, depart.*

dispār, –aris, [dis- + pār], adj., *unequal, unmatched.*

dispēnsō, –āre, –āvī, –ātus, [dis- + pēnsō], *dispense, distribute.*

dīstō, –stāre, ——, ——, [dī- + stō], *stand apart, be separated; differ, be unlike, be different.*

diū, comp. **diūtius**, sup. **diūtissimē**, adv., *for a long time, long.*

dīvellō, –vellere, –vellī, –vulsus or –volsus, [dī- + vellō], *tear in pieces.*

dīversus, –a, –um, [dīvertō], adj., *opposite; separate; different, diverse.*

dīves, –itis, adj., *rich, wealthy.*

dō, dare, dedī, datus, *give, give forth, grant; place, put, draw, cause, make, inflict.*

doleō, –ēre, –uī, ——, *suffer; grieve, lament; cause pain, hurt.*

dolor, –ōris, [doleō], m., *pain, suffering; grief, distress, sorrow; anger, resentment, wrath, indignation.*

domina, –ae, f., *mistress, lady.*

dominus, –ī, m., *master, lord; ruler.*

domus, –ūs, f., *house, dwelling, abode, home; household, family.*

dōnec, adv., *as long as, while; until, till at length, till.*

dōnō, –āre, –āvī, –ātus, [dōnum], *give, present.*

dōnum, –ī, [dō], n., *gift, present.*

dōs, dōtis, [dō], f., *marriage-portion, dower, dowry;* in general, *endowment, advantage.*

dōtālis, –e, [dōs], adj., *as a marriage-portion, as dowry.*

dracō, –ōnis, m., *great serpent, dragon.*

dubitō, –āre, –āvī, –ātus, [**dubius**], *doubt, question; be uncertain, waver; deliberate, consider; hesitate, delay.*

dūcō, dūcere, dūxī, ductus, *lead, guide, conduct, direct; produce, form, derive.*

dum, conj., *while, as long as, until, till; provided that, if only.*

duo, –ae, –o, num. adj., *two.*

duplicō, –āre, –āvī, –ātus, [**duplex**], *double; double together, double up.*

dūritia, –ae, [dūrus], f., *hardness.*

dūrus, –a, –um, adj., *hard; rough, pitiless, cruel.*

dux, ducis, [dūcō], m. and f., *leader, guide.*

E

ē, see **ex.**

ebur, –oris, n., *ivory; ivory scabbard.*

ecce, interj., *behold! look! lo!*

Echīōn, –onis, m., *Echīon,* one of the race that sprung from the dragon's teeth sown by Cadmus.

ēdūcō, –dūcere, –dūxī, –ductus, [**ē** + **dūcō**], *draw out, draw forth;* of the stage-curtain of a theater, *draw up.*

efferō, efferre, extulī, ēlātus, [**ex** + **ferō**], *carry forth; bear* to the grave; *lift up, raise.*

efficiō, –ficere, –fēcī, –fectus, [**ex** + **faciō**], *bring about, bring to pass, cause, accomplish, make, form.*

effluō, –fluere, –fluxī, ——, [**ex** + **fluō**], *flow out, escape, slip from.*

effugiō, –fugere, –fūgī, ——, [**ex** + **fugiō**], *flee from, avoid, escape.*

effundō, –fundere, –fūdī, –fūsus, [**ex** + **fundō**], *pour out, pour forth.*

egēns, –entis, [egeō], adj., *needy, lacking.*

ego, meī, pl. **nōs, nostrum** and **nostrī,** pers. pron., *I.*

ēgredior, ēgredī, ēgressus, [**ē** + **gradior**], dep., *go out, go forth, come forth.*

ei, interj., *oh! alas! ah!*

ēiaculor, –ārī, –ātus, [**ē** + **iaculor**], dep., *shoot forth;* of water, *spurt forth.*

ēlātus, –a, –um, [efferō], adj., *elated, puffed up.*

ēlūdō, ēlūdere, ēlūsī, ēlūsus, [**ē** + **lūdō**], *elude; delude, deceive.*

ēluō, ēluere, ēluī, ēlūtus, [**ē** + **luō**], *wash off, cleanse; wash away, get rid of.*

ēmicō, –āre, –uī, –ātus, [**ē** + **micō**], *leap up, spring forth, shoot out.*

ēminus, [**ē** + **manus**], adv., (*beyond reach* of hand or sword), *from a distance, afar off.*

ēn, interj., *lo! behold! see!*

enim, conj., postpositive, *for, in fact, indeed.*

ēnsis, –is, m., *sword, two-edged sword.*

eō, īre, īvī or iī, itūrus, *go, come; fly, march, advance.*

eō, [cf. **is**], adv., *to that place, thither, there.*

eōdem, [**īdem**], adv., *to the same place; thereto, besides.*

equus, –ī, m., *horse.*

Erebus, –ī, m., *Erebus*, god of darkness; *the Underworld.*

ērēctus, –a, –um, [**ērigō**], adj., *upright, lifted high, high.*

ērigō, ērigere, ērēxī, ērēctus, [**ē** + **regō**], *raise up, set up, erect.*

ēripiō, ēripere, ēripuī, ēreptus, [**ē** + **rapiō**], *tear out, take away; rescue, save, deliver, set free.*

errō, –āre, –āvī, –ātus, *wander, go astray, stray at random; wander about, roam.*

error, –ōris, [**errō**], m., *mistake, error.*

ērudiō, –īre, –īvī, –ītus, [**ē** + **rudiō**], *teach; instruct in.*

ēruō, –ere, –uī, –utus, [**ē** + **ruō**], *tear out, root out.*

et, adv., and conj.:

(1) As adv., *also, too, besides, moreover, even.*

(2) As conj., *and.* **et . . . et**, *both . . . and, as well . . . as.*

etiam, [**et** + **iam**], adv. and conj., *also, even, likewise.* **etiam nunc**, *yet, still.*

etsī, [**et** + **sī**], conj., *although, though, even if, and yet.*

Eumenides, –um, f., pl., *Eumenides, the Furies*, named Eumenides (= 'the well-disposed goddesses') by the Greeks, to avoid using a word of ill omen.

Eumolpus, –ī, m., *Eumolpus*, a mythical bard of Thracian origin, who was said to have come to Attica, and to have founded the Eleusinian mysteries, having been instructed in these and other sacred rites by the gods.

Eurōpa, –ae, f., *Europa*, daughter of the Phoenician king, Agenor.

Eurydicē, –ēs, f., *Eurydice*, bride of Orpheus, whom he sought to bring out from the Underworld.

ēvādō, ēvādere, ēvāsī, ēvāsūrus, [**ē** + **vādō**], *come forth; pass, traverse.*

ēvītābilis, –e, [**ēvītō**], adj., *avoidable, to be avoided.*

ex, often before consonants **ē**, prep., with abl., *out of, out from;* of place, *from, out of, down from;* of time, *from, since, after;* of source and material, *from, of;* of partition, *of, out of, from among;* of cause, *from, by reason of, by, in consequence of;* of measure and correspondence, *according to, with, in, by, on.*

exanimis, –e, [**ex** + **anima**], adj., *lifeless, dead.*

exaudiō, –īre, –īvī, –ītus, [**ex** + **audiō**], *hear distinctly; hear, heed.*

excēdō, –cēdere, –cessī, –cessūrus, [**ex** + **cēdō**], *go forth, go out, depart, withdraw, leave; go beyond, exceed, pass beyond.*

excipiō, –cipere, –cēpī, –ceptus, [**ex** + **capiō**], *take out; take up, receive, welcome; catch, capture.*

exclāmō, –āre, –āvī, –ātus, [**ex** + **clāmō**], *call out, cry out, exclaim.*

exemplum, –ī, n., *example; way, manner, kind.*

exeō, –īre, –iī, –itus, [ex + eō], *go out, come forth; go away, depart, withdraw, leave; pour forth, gush forth, spring forth.*

exhālō, –āre, –āvī, –ātus, [ex + hālō, *breathe*], *breathe out, breathe forth.* **animum exhālāre,** *expire, die.*

exhibeō, –ēre, –uī, –itus, [ex + habeō], *hold forth, display, make use of, employ.*

exhorrēscō, –rēscere, –ruī, ——, [ex + horreō], inch., *shudder at, shudder, tremble, shake, quiver.*

exigō, –igere, –ēgī, –āctus, [ex + agō], *drive out; force, drive.*

exiguus, –a, –um, [exigō], adj., *small, little, short, scanty; paltry, slight.*

exitiābilis, –e, [exitium], adj., *deadly, destructive, fatal.*

exitus, –ūs, [exeō], m., *a going forth; outcome, result, issue.*

expallēscō, –lēscere, –luī, ——. [ex + pallēscō, *grow pale*], *turn very pale, grow deathly pale.*

expellō, –pellere, –pulī, –pulsus, [ex + pellō], *drive out, thrust forth, cast forth, expel.*

exsanguis, –e, [ex + sanguis], adj., *bloodless, without blood; pale, wan, lifeless.*

exsilium, –ī, [exsul], n., *banishment, exile.*

exsistō, –sistere, –stitī, ——, [ex + sistō], *come forth, appear.*

exspectō, –āre, –āvī, –ātus, [ex + spectō], *look out for, wait for, await; apprehend, dread.*

exspīrō, –āre, –āvī, –ātus, [ex + spīrō, *breathe*], *breathe out, exhale; expire.*

exstinguō, –stinguere, –stīnxī, –stīnctus, [ex + stinguō, *quench*], *extinguish; deprive of life, slay, kill; destroy.*

exstō, –āre, ——, ——, [ex + stō], *stand out, stand forth, project; appear.*

exstruō, –struere, –strūxī, exstrūctus, [ex + struō, *place*], *pile up, heap up.*

exsul, –ulis, m. and f., *exile, outlaw, wanderer.*

exsultō, –āre, –āvī, –ātus, [freq. of exsiliō], *leap up; exult, rejoice greatly.*

exta, –ōrum, n., pl., *vitals,* the chief internal organs of a creature, as heart, lungs, liver; considered of special significance in divination.

F

faciēs, –ēī, [faciō], f., *form, figure, shape; face, countenance; appearance, aspect; color.*

faciō, facere, fēcī, factus, *make, fashion, construct; do, perform, bring about, occasion, cause, produce; render, grant.*

factum, –ī, [faciō], n., *deed, act, achievement.*

falcātus, –a, –um, [falx, *scythe*], adj., *scythe-shaped, hooked, curved.*

fallāx, –ācis, [fallō], adj., *deceitful, deceptive, false.*

fallō, fallere, fefellī, falsus, *deceive, cheat, dupe, betray, mislead, disappoint, fail; escape the notice of.*

falsus, –a, –um, [fallō], adj., *deceptive, false; pretended.*

fāma, –ae, [fārī, *speak*], f., *report, rumor; renown, fame;* personified, **Fāma**, –ae, f., *Rumor, Report, Fame.*

famēs, –is, f., *hunger, famine.*

fateor, **fatērī**, **fassus**, [fārī, *speak*], dep., *confess, admit, own, acknowledge.*

fātifer, –fera, –ferum, [fātum + ferō], adj., *death-dealing, fatal, destructive.*

fātum, –ī, [fārī, *speak*], n., *destiny, fate; ill fate, calamity, ruin, destruction; death.*

fautrīx, –īcis, [faveō], f., *patroness, protectress.*

faveō, **favēre**, **fāvī**, **fautūrus**, *be kind* to, *be well disposed; favor; befriend.*

fax, **facis**, f., *torch, firebrand; torch* borne in a wedding procession, *nuptial torch.*

fēcundus, –a, –um, adj., *overflowing, rich in, abounding in.*

fēlīx, –īcis, adj., *fruitful; lucky, fortunate; prosperous, happy.*

fera, –ae, [ferus], f., *wild beast, wild animal; monster.*

feriō, –īre, ——, ——, *strike, smite, hit; kill, slay.*

ferō, **ferre**, **tulī**, **lātus**, *bear, carry, bring, draw; lead, conduct; endure; report.*

ferōx, –ōcis, [ferus], adj., *wild, ferocious, fierce, savage, cruel.*

ferrum, –ī, n., *iron; iron head, iron point; sword, spear-head, arrow-head.*

ferus, –a, –um, adj., *wild, savage, fierce; barbarous, cruel.*

fervēns, –entis, [ferveō], adj., *burning, smoking, gushing.* **fervēns vulnus**, *a smoking wound, a gushing wound.*

fēstum, –ī, [fēstus], n., often in pl., *holiday, festival, feast.*

fēstus, –a, –um, adj., *festive, festal.*

fētus, –ūs, m., *a bringing forth; offspring;* of plants, *fruit.*

fidēs, –eī, [fīdō], f., *confidence, trust, faith, credence, belief; good-faith, trustworthiness; assurance, promise; fulfilment.*

fidēs, –is, f., *string, chord,* of a musical instrument; often pl., **fidēs**, –ium, *stringed instrument, lyre.*

fīdūcia, –ae, [fīdus], f., *confidence, assurance; self-confidence.*

fīdus, –a, –um, [fīdō], adj., *trusty, faithful.*

fīgō, **fīgere**, **fīxī**, **fīxus**, *fix, set, place, fasten; imprint, press; pierce, transfix.*

fīlius, –ī, m., *son.*

findō, **findere**, **fidī**, **fissus**, *cleave, split, separate, divide.*

fingō, **fingere**, **finxī**, **fictus**, *form; imagine, suppose, think.*

fīniō, –īre, –īvī, –ītus, [fīnis], *end, put an end to, finish.*

fīnis, –is, m., *limit, end;* pl., *territory, country.*

fīō, **fierī**, **factus**, used as pass. of **faciō**, *be made, be done, be built; become, happen.*

fistula, –ae, f., *pipe, water-pipe; reed-pipe, shepherd's pipe.*

fīxus, –a, –um, [fīgō], adj., *fixed, fast; established, settled.*

flagellō, –āre, ——, ——, [flagellum, *whip*], *lash.*

flāvus, –a, –um, adj., *yellow, golden.*

flectō, **flectere**, **flexī**, **flexus**, *bend, turn, direct.*

fleō, **flēre**, **flēvī**, **flētus**, *weep, wail, shed tears; lament.*

flētus, –ūs, [fleō], m., *weeping, wailing, lamenting; tears.*

fluctus, –ūs, [fluō], m., *wave, billow.*

fluitō, –āre, –āvī, –ātus, [freq. of fluō], *float; flow.*

flūmen, –inis, [fluō], n., *stream, river.*

fluō, **fluere**, **fluxī**, **fluxus**, *flow, flow down, stream down, drip.*

focus, –ī, m., *fire-place, hearth; altar; hearth and home.*

foedō, –āre, –āvī, –ātus, [foedus], *pollute, stain.*

folium, –ī, n., *leaf.*

fōns, **fontis**, m., *spring, fountain, well.*

forāmen, –inis, n., *opening, aperture, orifice, hole.*

fore, **forem**, see **sum**.

foris, –is, f., *door, gate;* pl., *double doors, folding doors, entrance.*

fōrma, –ae, f., *form, shape, figure; appearance, looks, beauty.*

fōrmōsus, –a, –um, [fōrma], adj., *well formed, handsome, beautiful.*

forte, [abl. of **fors**], adv., *by chance, by accident; perhaps, perchance.*

fortis, –e, adj., *strong, sturdy, brave, manly, fearless; spirited.*

fortūna, –ae, [fors], f., *chance, luck, fate, fortune;* personified, *Goddess of Fortune, Fortune.*

frāter, –tris, m., *brother.*

frāternus, –a, –um, [frāter], adj., *brotherly, fraternal, friendly.*

fremō, –ere, –uī, ——, *roar; rage.*

frēnum, –ī, pl. **frēna**, –ōrum, and **frēnī**, –ōrum, n., *bridle, bit; rein.*

frequentō, –āre, –āvī, –ātus, [frequēns], *visit often; throng, throng about, crowd about.*

frōns, **frondis**, f., *green bough, leafy branch, foliage.*

frōns, **frontis**, f., *brow, forehead; countenance, face.*

frūstrā, adv., *to no purpose, in vain, uselessly.*

frūx, **frūgis**, usually in pl., **frūgēs**, –um, f., *fruit, grain, corn.*

fuga, –ae, [fugiō], f., *flight, escape.*

fugiō, –ere, **fūgī**, ——, *flee, fly.*

fulvus, –a, –um, adj., *yellow, golden.*

fūmus, –ī, m., *smoke.*

funda, –ae, f., *sling.*

fūnestus, –a, –um, [fūnus], adj., *deadly, fatal, destructive.*

fungor, **fungī**, **fūnctus**, dep., *be engaged in, experience, find; perform.*

fūnus, –eris, n., *funeral procession, funeral rites, burial; dead body, corpse; death, murder; destruction.*

furō, **furere**, ——, ——, *rave, rage, be mad, be furious, storm.*

furor, **furōris**, [furō], m., *frenzy, rage, fury, madness.*

fūrtum, –ī, [fūr], n., *theft, robbery; deceit, intrigue.*

fūsilis, –e, [fundō], adj., *molten.*

futūrus, –a, –um, [fut. part. **sum**], adj., *future, coming.*

G

gaudeō, gaudēre, gāvīsus sum, semi-dep., *rejoice, be glad, take pleasure in, delight in.*

gelidus, –a, –um, [gelū, *cold*], adj., *ice-cold, cold, chilling; cool.*

geminus, –a, –um, adj., *twin; double, two, twofold.*

gemō, gemere, gemuī, gemitus, *sigh, groan, lament, bemoan, bewail.*

genae, –ārum, f., *cheeks.*

gener, –erī, m., *son-in-law.*

genetrīx, –īcis, [genitor], f., *mother.*

geniāliter, [geniālis, *joyous*], adv., *merrily, joyously, happily.*

genitor, –ōris, [gignō], m., *father, parent, sire; creator;* of a city, *founder.*

gēns, gentis, f., *clan, house; offspring; birth; people, nation, race.*

genus, –eris, n., *birth, family; race, stock; descendant, son; people, nation.*

gerō, gerere, gessī, gestus, *bear, carry, have, hold, wear.*

gestiō, –īre, –īvī, –ītus, [gestus, *bearing*], *desire eagerly, earnestly desire, long for.*

gignō, gignere, genuī, genitus, *give birth to.* Part. **genitus, –a, –um,** as adj., *born of, sprung from; son of.*

glaeba, –ae, f., *lump of earth, clod; land, soil.*

glōrior, –ārī, –ātus, [glōria], dep., *boast, pride one's self.*

gradior, gradī, gressus, [gradus, *step*], dep., *step, walk, advance.*

gradus, –ūs, m., *step, pace, walk; approach, advance.*

grātēs, found only in nom. and acc. pl., [grātus], f., *thanks.*

grātus, –a, –um, adj., *acceptable, pleasing, agreeable.*

gravis, –e, adj., *heavy; laden, filled; severe, difficult, serious; eminent.*

gravō, –āre, –āvī, –ātus, [gravis], *make heavy, weigh down, burden.*

gressus, –ūs, [gradior], m., *step, walk, pace, gait.*

guttur, –uris, n., *throat, neck.*

H

habēna, –ae, [habeō], f., *rein;* pl., **habēnae, –ārum,** *reins; control.*

habeō, –ēre, –uī, –itus, *have, hold, possess; retain, keep, contain; occupy; regard.*

habitō, –āre, –āvī, –ātus, [freq. of **habeō**], *inhabit; dwell, reside, live.*

Haemus, –ī, m., *Haemus,* a range of mountains in Thrace, now the Great Balkan.

haereō, haerēre, haesī, haesus, *stick to, cleave to, adhere; hold fast to, be fixed; be in doubt, doubt.*

hālitus, –ūs, [hālō, *breathe*], m., *breath, exhalation.*

hāmus, –ī, m., *hook, fish-hook;* of an arrow, *barbs.*

harēna, –ae, [areō], f., *sand; shore, beach; arena.*

harundō, –inis, f., *reed; fish-pole, rod.*

hasta, –ae, f., *staff; spear, lance.*

hastīle, –is, [hasta], n., *shaft* of a spear or pike, *spear-shaft, javelin-shaft; spear, lance, javelin, pike.*

haud, adv., *not at all, by no means.*

hauriō, –īre, hausī, haustus, *draw off, draw up, draw.*

haustus, –ūs, [hauriō], m., *draught, gushing;* of blood, *stream.*

Helicē, –ēs, f., *Helice*, the constellation of the Great Bear.

herba, –ae, f., *herb, plant, grass.*

hērēs, –ēdis, m. and f., *heir, heiress; successor.*

hērōs, hērōis, acc. **hērōa**, m., *demi-god, hero.*

Hesperides, –um, acc. **Hesperidas**, f., pl., *Hesperides*, the maidens who guarded the golden apples given by Ge to Hera.

heu! interj., *alas! oh! ah!*

hīc, haec, hōc, dem. pron., *this; he, she, it.* **ille . . . hīc**, *the former . . . the latter.*

hīc, [hīc], adv., *here, in this place; hereupon, now, at this time, then.*

hinc, [hīc], adv., *hence, from this place, from this point, on this side; on this account.*

Hippotadēs, –ae, m., patr., *descendant of Hippotes;* applied to *Aeolus*, who was the son, or grandson, of Hippotes, being the son of his daughter, Segesta.

homō, –inis, m. and f., *human being, man; mankind.*

hōra, –ae, f., *hour*, which among the Romans was properly a twelfth part of the time from sunrise to sunset; *time, season.*

horrendus, –a, –um, [horreō], adj., *awful; dreadful, horrible, terrible.*

hortor, –ārī, –ātus, dep., *urge, encourage; urge on, spur on.*

hospes, –itis, m. and f., *host; one entertained, guest, visitor, friend; stranger.*

hospita, –ae, [hospes], f., *hostess; guest, stranger, wanderer.*

hospitālitās, –ātis, [hospitālis], f., *hospitality.*

hospitium, –ī, [hospes], n., *entertainment, hospitality.*

hostis, –is, m. and f., *stranger; public enemy, enemy, foe.*

hūc, [hīc], adv., *hither, to this place; to this, besides.*

hūmānus, –a, –um, [homō], adj., *of man, human; humane, kind.*

humilis, –e, [humus], adj., *low, slight, small; base, mean.*

humus, –ī, f., *ground, soil, earth; land, country;* locative **humī**, *on the ground, to the ground.*

Hymenaeus, –ī, m., *Hymenaeus, Hymen*, god of marriage.

I

iaceō, –ēre, –uī, ——, *lie, lie prostrate, be prostrate; lie dead.*

iaciō, iacere, iēcī, iactus, *throw, cast, hurl; construct.*

iactō, –āre, –āvī, –ātus, [freq. of iaciō], *throw, cast, scatter, fling, hurl; toss, shake, flap, beat.*

iaculum, –ī, [iaciō], n., *pike, spear, dart, javelin.*

iam, adv., *already, now, at this time, just; immediately, soon, presently; finally, at length.*

ibī or **ibi**, adv., *there, in that place; then, thereupon; in that case.*

Īcarus, –ī, m., *Icarus*, son of Daedalus, the mythical craftsman.

ictus, –ūs, [īcō, *strike*], m., *stroke, blow, hit, thrust; cut, stab, wound;* of water, *jet.*

īdem, eadem, idem, [is + dem], dem. pron., *the same*, often with the force of an adv., *also, besides, too, likewise, furthermore;* followed by **et**, **–que** or **atque**, *the same as.*

iecur, iecoris, n., *liver.*

ignārus, –a, –um, [in- + gnārus], adj., *not knowing, ignorant; unaware, not anticipating.*

ignāvus, –a, –um, adj., *sluggish, inactive, lazy, idle, slothful; cowardly, spiritless.*

īgnis, –is, m., *fire; brightness, splendor; fire* of passion, *love.*

ignōtus, –a, –um, [in- + (g)nōtus], adj., *unknown, strange, foreign, unfamiliar.*

īlex, –icis, f., *oak, holm-oak.*

īlia, –ōrum, n., pl., *abdomen, flanks, groin.*

Īlioneus, –eī, acc. –ēa, m., *Ilioneus*, one of the sons of Amphīon and Niobe.

illāc, [illīc], adv., *that way, there, on that side.*

ille, illa, illud, gen. **illīus** or **illius**, dem. pron., *that, that yonder, yon; he, she, it.* **ille . . . hīc**, *the former . . . the latter.*

illīc, [loc. of **ille**], adv., *there, in that place, yonder.*

illinc, [**ille**], adv., *from that place, thence, from yonder; on that side.*

imāgō, –inis, f., *likeness, form, figure, image, picture; phantom, ghost; semblance, appearance, shadow.*

imber, –bris, m., *rain, rain-storm, shower; rain-cloud, storm-cloud.*

imitor, –ārī, –ātus, dep., *imitate, copy after.*

immemor, –oris, [in– + **memor**], adj., *unmindful, forgetful.*

immēnsus, –a, –um, [in- + mēnsus], adj., *immeasurable boundless, endless; vast, immense, huge.*

immeritus, –a, –um, [in- + meritus], adj., *undeserving, innocent, guiltless; undeserved.*

immineō, –ēre, ——, ——, [in + mineō], *overhang; threaten, menace.*

immittō, –mittere, –mīsī, **immissus**, [in + mittō], *send in, let in; let loose, flow, hang.*

immorior, –morī, –mortuus, [in + morior], dep., *fall dead upon, expire on.*

immōtus, –a, –um, [in- + mōtus, from **moveō**], adj., *unmoved, immovable, motionless;* of eyes, *fixed.*

immūnis, –e, [in- + mūnus], adj., *free from obligation; unburdened; exempt, free from, devoid of.*

impār, –aris, [in- + pār], adj., *uneven, unequal; inferior.*

impediō, –īre, –īvī, –ītus, [in, cf. pēs, ped–is], *entangle, hinder, hamper; obstruct, impede, check, prevent.*

impellō, –pellere, –pulī, –pulsus, [in + pellō], *strike against, strike, smite.*

imperō, –āre, –āvī, –ātus, *command, order, rule; control.*

impes, –petis, only in gen. and abl. sing., [cf. **impetus**], m., *violence, force.*

impleō, **–ēre**, **–ēvī**, **–ētus**, [**in** + **pleō**], *fill up, fill.*

impōnō, **–pōnere**, **–posuī**, **impositus**, [**in** + **pōnō**], *place upon, place on, set down, place; set to, put to.*

impulsus, **–ūs**, [**impellō**], m., *a striking against, shock, push, pressure; impulse.*

īmus, **–a**, **–um**, see **īnferus.**

in, prep. with acc. and abl.:

(1) With the acc., after verbs implying motion; of place, *into, to, up to, in, at, against, towards;* of time, *till, to, unto;* of purpose, *for, with a view to;* of reference, *to, in, according to, respecting.*

(2) With abl., of place, *in, within, on, upon, among, over;* of time, *in, during, in the course of;* of other relations, *in, under, subject to, in relation to.*

In composition **in** retains its form before the vowels and most of the consonants; is often changed to **il-** before **l**, **ir-** before **r**; usually becomes **im-** before **m**, **b**, **p**.

in-, inseparable prefix, = *un-, not,* as in **incertus**, *uncertain.*

Īnachidēs, **–ae**, [**Īnachus**], patr., m., *descendant of Inachus*, the earliest ruler of Argos; applied to *Perseus*, who, in the Argive genealogy, was reckoned a remote descendant of Inachus through Io, Epaphus, Danaus, Acrisius, and Danaë.

inamoenus, **–a**, **–um**, [**in-** + **amoenus**, *pleasant*], adj., *unpleasant, gloomy.*

ināne, **–is**, [**inānis**], n., *empty space, void, space.*

inānis, **–e**, adj., *empty, void; useless, worthless.*

incēdō, **–cēdere**, **–cessī**, ——, [**in** + **cēdō**], *advance, go forth, march, proceed; stride, walk, move.*

incertus, **–a**, **–um**, [**in-** + **certus**], adj., *uncertain, doubtful.*

incipiō, **–cipere**, **–cēpī**, **–ceptus**, [**in** + **capiō**], *take up; begin, commence.*

incrēmentum, **–ī**, [**incrēscō**, *grow*], n., *growth, increase.*

incumbō, **–cumbere**, **–cubuī**, **incubitus**, *fall upon, press upon.* **incumbere ferrō**, *to fall on* one's *sword.*

incursus, **–ūs**, [**incursō**], m., *rush, dash; onset, attack.*

incurvātus, **–a**, **–um**, [part. of **incurvō**], adj., *bent; crooked, curved.*

incūstōdītus, **–a**, **–um**, [**in-** + **cūstōdītus**], adj., *unguarded, unwatched.*

inde, adv., *from that place, thence; thereupon, thereafter, after that, then; therefore.*

indicō, **–āre**, **–āvī**, **–ātus**, [**index**], *point out, make known, disclose, reveal.*

indignor, **–ārī**, **–ātus**, [**indignus**], dep., *deem unworthy, be indignant, be offended.*

indignus, **–a**, **–um**, [**in-** + **dignus**], adj., *unworthy, undeserving.*

indolēscō, **–lēscere**, **–doluī**, ——, [**in** + **doleō**], inch., *be pained; be grieved, be distressed.*

indōtātus, **–a**, **–um**, [**in-** + **dōtā-**

tus], adj., *portionless; poor, unadorned.*

indūrēscō, –ere, –dūruī, ——, [in + dūrō, *harden*], inch., *become hard, harden.*

ineō, –īre, –iī, –itus, [in + eō], *go into, enter.*

īnfaustus, –a, –um, [in- + faustus], adj., *ill-omened, unpropitious, unfortunate, luckless.*

īnfectus, –a, –um, [in- + factus], adj., *not done; unfinished, incomplete.*

īnfēlīx, –īcis, [in- + fēlīx], adj., *unhappy, illfated, unfortunate.*

īnferus, –a, –um, adj., *below, underneath, lower, underground; of the Lower World.* As subst., **īnferī, –ōrum**, pl. m., *folk of the Underworld;* **apud īnferōs**, *in the Underworld;* comp. **īnferior**, *lower, inferior;* sup. **īnfimus** or **īmus**, *lowest, bottom of, end of; the Lower World, the dead.*

īnficiō, –ere, –fēcī, –fectus, [in + faciō], *pollute, corrupt, infect, taint.*

īnfrā, [for **īnferā**, sc. **parte**], adv., *beneath, underneath, below.*

ingemō, –gemere, –gemuī, ——, [in + gemō, *groan*], *groan, lament, bewail.*

ingēns, –entis, adj., *huge, enormous, vast, prodigious.*

ingrātus, –a, –um, [in- + grātus], adj., *unthankful, ungrateful.*

inimīcus, –a, –um, [in- + amīcus], adj., *unfriendly, hostile.*

iniūstus, –a, –um, [in- + iūstus], adj., *unfair, unjust.*

innītor, –nītī, –nīxus, [in- + nītor], dep., *lean upon.*

innumerus, –a, –um, [in- + numerus], adj., *countless, innumerable.*

inquam, inquis, inquit, def., always postpositive, *say.*

īnscius, –a, –um, [in-, sciō], adj., *not knowing, ignorant, unwitting, unconscious.*

īnserō, –serere, –seruī, –sertus, [in + serō], *insert, thrust in; mix up with.*

īnsonō, –āre, –uī, ——, [in + sonō], *resound;* of feathers or wings, *rustle.*

īnstabilis, –e, [in- + stabilis], adj., *unsteady, unstable.*

īnstar, indecl., n., *likeness, resemblance;* with gen., *like.*

īnstō, –stāre, –stitī, –stātūrus, [in + stō], *stand upon; be near to, approach; press, pursue, menace; insist, urge.*

īnstruō, –struere, –strūxī, –strūctus, [in + struō], *prepare, make ready, furnish, equip; instruct, teach, inform.*

intendō, –tendere, –tendī, intentus, [in + tendō], *stretch out, stretch forth, extend.*

inter, prep. with acc., *among;* of position, *between, twixt, among, amid;* of time, *during, in the course of.* **inter sē**, *with each other, with one another, mutually.*

interdum, [inter + dum], adv., *now and then, sometimes.*

intereā, [inter + eā], adv., *meanwhile, in the meantime.*

interior, –ius, gen. –ōris, adj., *inner, interior;* sup. **intimus**, **–a**, **–um**, *inmost, deepest.*

interius, [interior], adv., *inside, within.*

internōdium, –ī, [inter + nōdus], n., *space between joints.*

intexō, –texere, –texuī, –textus, [in + texō], *weave in; embroider.*

intimus, see **interior**.

intōnsus, –a, –um, [in- + tōnsus, from tondeō], adj., *unshorn, with long hair.*

intrā, [for **interā**, sc. **parte**], adv., *within, on the inside.*

intrō, –āre, –āvī, –ātus, [cf. **intrā**], *enter, go into; penetrate.*

inūtilis, –e, [in- + ūtilis], adj., *useless, unprofitable.*

inveniō, –venīre, –vēnī, –ventus, [in + veniō], *come upon, find, meet; contrive, devise.*

invideō, –ēre, –vīdī, –vīsus, [in + videō], *look askance at, envy, begrudge; refuse, prevent.*

invidiōsus, –a, –um, [invidia], adj., *full of envy; exciting envy, object of envy, enviable, envied; causing hatred, hateful, hated, odious.*

invidus, –a, –um, [invideō], adj., *envious, jealous; odious.*

invīsus, –a, –um, [invideō], adj., *hated, detested, odious, hostile.*

ipse, –a, –um, gen. **ipsīus**, intensive pron., *self; himself, herself, itself;* often emphatic, *he;* often best rendered freely as, *the very, precisely, likewise, in person.*

īra, –ae, f., *anger, wrath, rage, passion.*

īrāscor, –āscī, īrātus, [īra], dep., *be in anger, get angry, rave, be furious.*

īrātus, –a, –um, [īrāscor], adj., *angered, angry; furious.*

irritus, –a, –um, [in- + ratus, *settled*], adj., *unsettled; vain, without result, useless.*

is, **ea**, **id**, gen. **eius**, dem. pron., *he, she, it, that, this;* before **ut**, *such, of such a kind.*

Ismēnus, –ī, m., *Ismēnus*, one of the sons of Amphīon and Niobe.

iste, **ista**, **istud**, gen. **istīus**, dem. pron., *that, that of yours; he, she, it; this; such.*

ita, adv., *thus, so, in this wise, in this way; such; so much.*

iter, **itineris**, [cf. **īre**], n., *a going; way, journey, march; road, path, passage, course.*

iterō, –āre, –āvī, –ātus, [iterum], *repeat, renew.*

iterum, adv., *a second time, again; once more.*

iuba, –ae, f., *mane.*

iubeō, **iubēre**, **iussī**, **iussus**, *order, bid, give orders, command, direct; decree.*

iugulum, –ī, [iugum], n., *collarbone; throat, neck.*

iugum, –ī, [cf. **iungō**], n., *yoke, collar;* of elevated ground or of mountains, *height, ridge.*

iungō, **iungere**, **iūnxī**, **iūnctus**, [cf. **iugum**], *join, unite, clasp.*

Iūnō, –ōnis, f., *Juno*, daughter of Saturn, sister and consort of Jupiter.

Iūnōnius, –a, –um, [Iūnō], adj., *of Juno, Juno's, Junonian.*

Iuppiter, Iovis, m., *Jupiter*, son of Saturn, chief of the gods.

iūs, iūris, n., *right, law, duty; justice, equity; authority, power; court* of justice; abl. **iūre**, *by right, justly.*

iūstē, [iūstus], adv., *rightly, justly;* comp. **iūstius**, *with better reason.*

iūstus, –a, –um, [iūs], adj., *just; fair, lawful; suitable, sufficient.*

iuvenālis, –e, [iuvenis], adj., *youthful, juvenile.*

iuvenca, –ae, f., *young cow, heifer.*

iuvenis, –is, adj., *young, youthful.* As subst., **iuvenis, –is**, m. and f., *young person, youth*, applied to persons between the ages of twenty and forty.

iuventūs, –ūtis, [iuvenis], f., *age of youth, youth; young people, young folk, youth; youths.*

Ixīōn, –onis, m., *Ixion*, a mythical king of the Lapithae, in Thessaly. For his wickedness, in the Underworld he was bound by his hands and feet to a wheel, which was made ever to revolve.

L

labefaciō, –facere, –fēcī, –factus, [labō, *totter*, + faciō], *make to totter, shake; loosen.*

lābor, lābī, lāpsus, dep., *glide, slide, slip, sink, fall; run, flow, move.*

labor, –ōris, m., *labor, toil, effort.*

lacertus, –ī, m., *upper arm* from shoulder to elbow, *arm.*

lacrima, –ae, f., *tear.*

lacrimōsus, –a, –um, [lacrima], adj., *tearful, weeping; causing tears, tear-bringing.*

laedō, laedere, laesī, laesus, *hurt, wound, injure.*

laetus, –a, –um, adj., *joyful, glad, gladsome, delighted, happy.*

laevus, –a, –um, adj., *left, on the left.*

lambō, –ere, ——, ——, *lick, lap.*

lammina, –ae, f., *layer, plate, plate* of metal, *metal.*

lancea, –ae, f., *lance, spear;* used properly of the light spear hurled with a leather thong, but often applied to the heavier darts.

laniō, –āre, –āvī, –ātus, [lanius, *butcher*], *rend, tear, mangle, lacerate; tear into shreds.*

lapis, –idis, m., *stone.*

lāpsus, –ūs, [lābor, *glide*], m., *gliding, sliding.*

largus, –a, –um, adj., *copious, plentiful, bountiful, abundant.*

lātē, [lātus], adv., *widely, extensively, far and wide.*

lateō, –ēre, –uī, ——, *lie hid, be hidden, be concealed.*

Lātōna, –ae, f., *Latona*, a goddess, mother of Apollo and Diana.

Lātōnus, –a, –um, adj., *of Latona.*

lātus, –a, –um, adj., *wide, broad, extensive.*

latus, –eris, n., *side, flank.*

laurus, –ī, abl. **laurū** and **laurō**, f., *laurel-tree, laurel, bay-tree.*

lavō, –āre, lāvī, lautus and **lōtus**, *wash, bathe, lave.*

lea, –ae, [cf. leō], f., *lioness.*

leaena, –ae, [cf. leō], f., *lioness.*

Lebinthus, –ī, f., *Lebinthus*, an island in the Aegean sea, one of the Sporades.

legō, **legere**, **lēgī**, **lēctus**, *bring together, collect, gather; select, choose, pass over, traverse, trace, follow.*

Lēnaeus, –a, –um, adj., *of Bacchus* as god of the wine-press; *Bacchic.*

lentē, [lentus], adv., *slowly, leisurely; calmly.*

lentus, –a, –um, [cf. **lēnis**], adj., *pliant, flexible.*

leō, –ōnis, m., *lion.*

lētō, –āre, –āvī, ātus, [lētum], *kill, slay.*

lētum, –ī, n., *death, destruction.*

levis, –e, adj., *light; airy, shadowy; slight, trivial.*

levō, –āre, –āvī, –ātus, [levis], *lift up, raise; lighten.*

lēx, **lēgis**, f., *law, enactment; agreement, covenant; condition, stipulation, terms.*

Līber, –erī, m., *Liber*, a primitive Italian dēity of planting and fructification, afterwards identified with Bacchus; *Bacchus.*

līberō, –āre, –āvī, –ātus, [līber], *set free, release, deliver.*

lībō, –āre, –āvī, –ātus, *pour out as a libation, offer, make a drink offering.*

lībrō, –āre, –āvī, –ātus, [lībra], *hold in poise, balance, poise.*

licet, **licēre**, **licuit** and **licitum est**, impers., *it is allowed, it is lawful, it is permitted;* used to introduce a concessive subj., passing over into a conjunction, *granted that, even if.*

ligō, –āre, –āvī, –ātus, *bind, tie, fasten.*

līmes, –itis, m., *path*, properly a path that crosses another, a *cross-path;* hence, *road, way.*

lingua, –ae, f., *tongue; language, utterance, speech; garrulity, boastful speech.*

līnum, –ī, n., *flax; flaxen thread, thread, cord, rope.*

liquidus, –a, –um, [liqueō], adj., *liquid; clear-flowing, clear, pure, limpid, transparent, bright.*

līquor, **līquī**, ——, ——, [liqueō], dep., *flow, melt, dissolve.*

lītus, –oris, n., *sea-shore, shore, beach, strand.*

līvēns, –entis, [līveō, *be bluish*], adj., *bluish, dark blue, livid.*

locus, –ī, pl. **locī**, –ōrum, when referring to single places, **loca**, –ōrum, when referring to places connected, as a region, m., *place, spot; post, station, position; location, region, country.*

longē, comp. **longius**, sup. **longissimē**, [longus], adv., *far, afar; a long time, long; by far.*

longus, –a, –um, adj., *long, extended, far-reaching; prolonged, tedious; distant.*

loquor, **loquī**, **locūtus**, dep., *speak, say, talk; tell, mention.*

lōrīca, –ae, [lōrum], f., *leather corselet, leather cuirass, coat of mail, corselet.*

lūcifer, –fera, –ferum, [lūx, ferō], adj., *light-bearing, light-bringing.* As subst., **Lūcifer**, –ī, m., *Morning-star, Lucifer*, known to us as the planet Venus.

lūctor, –ārī, –ātus, [lūcta, *wrestling*], dep., *wrestle; struggle, contend.*

lūctus, –ūs, [lūgeō, *mourn*], m., *mourning, grief, sorrow; affliction.*

lūcus, –ī, m., *sacred grove, consecrated grove; grove, wood, forest.*

lūgubris, –e, [lūgeō, *mourn*], adj., *grieving, sorrowing; mournful, doleful.*

lūmen, –inis, [lūceō, *shine*], n., *light; light of the eye, eye-sight, look, glance, eye.*

lūna, –ae, [cf. lūceō, *shine*], f., *moon; moonlight.*

lūsus, –ūs, [lūdō, *play*], m., *playing, play, game, sport.*

lūx, lūcis, [cf. lūceō, *shine*], f., *light, brightness; daylight, day; light of life, life.*

Lȳdus, –a, –um, adj., *Lydian, of Lydia,* a country in the western part of Asia Minor.

lyra, –ae, f., *lyre, lute,* a stringed instrument, said to have been invented by Mercury, and sacred to Apollo.

M

māctō, –āre, –āvī, –ātus, [māctus, *honored*], of religious service, *offer, sacrifice, devote;* hence, *kill, slay, slaughter.*

madefaciō, –facere, –fēcī, –factus, [madeō + faciō], *soak, steep, drench.*

madeō, –ēre, –uī, ——, *be wet, be moist, drip.*

madēscō, –dēscere, –duī, ——, [madeō], inch., *become wet, grow moist.*

madidus, –a, –um, [madeō], adj., *moist, wet, drenched, dripping, soaked.*

maestus, –a, –um, [maereō, *be sad*], adj., *sad, sorrowful.*

magis, [root MAG in māgnus], adv., in comp. degree, *more; rather, in preference.*

māgnus, –a, –um, comp. **māior,** sup. **māximus,** adj., *great, vast, huge, wide, extended, large; grand, mighty; stately, lofty; eminent, powerful.*

māior, see **māgnus.**

male, [malus], comp. **pēius,** sup. **pessimē,** adv., *ill, badly, wretchedly; wickedly; scarcely, not at all.*

malum, –ī, [malus], n., *evil, misfortune, calamity; crime, sin.*

maneō, manēre, mānsī, mānsūrus, *stay, remain, tarry, abide; continue, last; await; fall to one's lot, befall, be destined to.*

manō, –āre, –āvī, –ātus, *drip, trickle, run, flow.*

manus, –ūs, f., *hand.*

mare, –is, n., *sea; water, flood.*

margō, –inis, m., *edge, border; shore.*

marītus, –ī, [mās], m., *married man, husband; suitor, lover.*

marmor, –oris, n., *marble, statue; stone.*

marmoreus, –a, –um, [marmor], adj., *of marble, marble; marble-like.*

Mārs, Mārtis, m., *Mars,* the Roman god of war, identified with the Greek Ares; *war, battle; conflict, contest.*

Mārtius, –a, –um, [Mārs], adj., *of Mars, sacred to Mars; warlike.*

massa, –ae, f., *lump, mass.*

māter, –tris, f., *mother; parent; origin, source, mother earth.*

māternus, –a, –um, [māter], adj., *of a mother, a mother's, maternal.*

mātūrus, –a, –um, adj., *ripe, mature; of mature years, advanced in years.*

māximus, see **māgnus.**

medium, –ī, [medius], n., *middle, midst, center, interval.*

medius, –a, –um, adj., *middle, in the middle, in the midst; midway, half way, half.*

medulla, –ae, [medius], f., *marrow; heart, center.*

Medūsa, –ae, f., *Medusa*, one of the Gorgons.

Medūsaeus, –a, –um, [Medūsa], adj., *of Medusa, Medusan.*

mel, mellis, n., *honey.*

melior, see **bonus.**

membrum, –ī, n., *limb, member; part, branch, portion.*

memorō, –āre, –āvī, –ātus, [memor], *bring to mind; mention; relate, recount, tell, speak of.*

mēns, mentis, f., *mind, intellect, soul; heart, spirit; plan, purpose, design; boldness, courage.*

mēnsa, –ae, [mēnsus], f., *table; meal, food, viands.*

mentior, –īrī, –ītus, dep., *lie, deceive; lie about.*

Mercurius, –ī, m., *Mercury*, the messenger of the gods, identified with the Greek Hermes.

meritum, –ī, [mereō], n., *merit, service, favor.*

meritus, –a, –um, [mereō], adj., *deserving; deserved, just, due.*

merum, –ī, [merus], n., *unmixed wine, pure wine*, without water.

messis, –is, [metō], f., *harvest, crop.*

metuō, –ere, –uī, ——, [metus], *dread.*

metus, –ūs, m., *fear, dread; alarm, terror.*

meus, –a, –um, [mē], poss. pron., adj., *of me, mine, my, my own.*

micō, –āre, –uī, ——, *flash, glitter, gleam, sparkle, beam.*

Midās, –ae, m., *Midas*, a wealthy king of Phrygia, son of Gordius and Cybele. He was said to have been a pupil of Orpheus, and also a worshiper of Bacchus, from whom he obtained the boon that whatsoever he touched might turn into gold.

Minerva, –ae, f., *Minerva*, an Italian goddess identified with the Greek Athene.

minimus, –a, –um, see **parvus.**

minister, –tra, –trum, adj., *attending, ministering.* As subst., **minister**, –trī, m., *attendant, servant, helper.*

minor, see **parvus.**

Mīnōs, ōis, m., *Minos*, a mythical king of Crete, husband of Pasiphaë and father of Ariadne. For him the labyrinth was constructed by Daedalus, to confine the Minotaur, a bull-headed monster, afterwards slain by Theseus. This **Minos** should be kept distinct from his grandfather Minos, also a king of

Crete, who after death was made a judge in the Underworld.

mīrābilis, –e, [mīror], adj., *marvelous, wonderful; extraordinary.*

mīror, –ārī, –ātus, [mīrus], dep., *wonder at, marvel; be amazed; admire.*

misceō, **miscēre**, **miscuī**, **mixtus**, *mix, mingle.*

miser, –era, –erum, adj., *wretched, miserable, unhappy, pitiable; poor.*

miserābilis, –e, [miseror], adj., *pitiable, wretched, lamentable, miserable.*

miserandus, –a, –um, [miseror], adj., *pitiable, wretched.*

misereor, –ērī, –itus, [miser], dep., *have compassion, commiserate, have pity, pity.*

miseror, –ārī, –ātus, [miser], dep., *deplore, lament; pity.*

mītis, –e, adj., *mild; gentle, kind.*

mittō, **mittere**, **mīsī**, **missus**, *send, despatch; put forth, send forth; hurl, cast, throw.*

moderor, –ārī, –ātus, [modus], dep., *set bounds; regulate, rule, govern, guide, direct.*

modestus, –a, –um, [modus], adj., *keeping within bounds, moderate; modest.*

modo, [modus], adv. and conj.:

(1) As adv., *only, merely; just now, lately, recently.* **modo . . . modo**, *now . . . now, sometimes . . . sometimes.*

(2) As conj., *if only, provided that.*

modus, –ī, m., *measure; way, manner, method.*

moenia, –ium, n., pl., *walls* for defense, *city walls, fortifications; walled town, city.*

molāris, –is, [mola, *mill*], m., *mill-stone, large stone, huge rock.*

molliō, –īre, –īvī, –ītus, [mollis], *soften, ease, lighten.*

mollis, –e, adj., *supple, pliant, tender, delicate, soft.*

moneō, –ēre, –uī, –itus, *remind, admonish, warn.*

monitus, –ūs, [moneō], m., *warning, admonition.*

mōns, **montis**, m., *mountain, mountain-range.*

mōnstrum, –ī, [moneō], n., *prodigy, monster.*

monumentum, –ī, [moneō], n., *memorial, monument; remembrance.*

mora, –ae, f., *delay, pause; cause of delay, hindrance.*

mordeō, **mordēre**, **momordī**, **morsus**, *bite.*

moribundus, –a, –um, [morior], adj., *dying, at death's door.*

morior, **morī**, **mortuus**, dep., *die, expire.*

moror, –ārī, –ātus, [mora], dep., *delay, tarry, remain, linger.*

mors, **mortis**, f., *death.*

morsus, –ūs, [mordeō], m., *biting, bite.*

mortālis, –e, [mors], adj., *mortal, of a mortal.* As subst., **mortālēs**, –ium, m., pl., *mortals.*

mōrum, –ī, n., *mulberry; blackberry.*

mōrus, –ī, f., *mulberry-tree.*

mōs, **mōris**, m., *manner, way; fashion;* pl., **mōrēs**, –um, *manners, morals,* often *character.*

mōtus, –ūs, [moveō], m., *motion, movement, change.*

moveō, movēre, mōvī, mōtus, *move, set in motion, strike, shake, stir; plow; affect; roughen.*

mox, adv., *soon, presently; afterwards; thereupon, then, in the next place.*

mūcrō, –ōnis, m., *point, edge,* especially of a sword; *sword's point, sword's edge; sword; sharpness, edge.*

mūgītus, –ūs, [mūgiō], m., *lowing, bellowing; rumbling, roaring.*

multō, [abl. n. of **multus**], adv., *by much, much, far, by far.*

multum, [**multus**], adv., *much, greatly, far; very.*

multus, –a, –um, comp. **plūs,** sup. **plūrimus,** adj., *much,* pl., *many, in large numbers; abundant.*

mundus, –ī, m., *world; mankind, the world.*

mūnus, –eris, n., *service; favor, kindness; present, gift;* of the earth, *fruit, fruits.*

murmur, –uris, n., *murmur, roar.*

mūrus, –ī, m., *wall, city wall; bulwark.*

mūtus, –a, –um, adj., *dumb, speechless; silent, mute, still.*

mūtuus, –a, –um, [mūtō], adj., *mutual, reciprocal, in exchange.*

N

Nāis, –adis, f., *water-nymph, Naiad; nymph, Nereid.*

nam, conj., explanatory and causal, *for.*

nārrō, –āre, –āvī, –ātus, *relate, report, recount, describe; tell, recite.*

nāta, –ae, [**nātus**], f., *daughter.*

nātālis, –e, [**nātus**], adj., *of birth, natal, native.*

nātūra, –ae, [**nāscor**], f., *disposition, nature, inclination, character; law of nature, nature, world.*

nātus, –a, –um, [**nāscor**], adj., *born, produced, sprung from.*

nātus, –ī, [**nātus,** adj.], m., *child, son.*

nāvis, –is, f., *ship.*

nē, adverb and conj., *not, lest:*

(1) As adv., *not.* **nē . . . quidem,** *not . . . even.*

(2) As conj., *in order that not, that not, lest, for fear that.*

–ne, enclitic adv. and conj.:

(1) As adv., purely interrogative and marking a direct question, untranslatable except in the inflection of the voice.

(2) As conj., introducing an indirect question, *whether.* **–ne . . . an, –ne . . . –ne,** *whether . . . or.*

nec, or **neque,** [**nē** + **que**], adv. and conj., *and not, also not, nor, nor yet, nor even, nor however.* **nec . . . nec,** *neither . . . nor.* **nec iam,** *no longer.*

necō, –āre, –āvī, –ātus, *kill, slay, destroy.*

negō, –āre, –āvī, –ātus, *say no, deny, refuse, decline.*

nēmō, ——, gen. and abl. sing. and the pl. not in use, being replaced by forms from **nūllus,** [**nē** + **homō**], m. and f., *no one, none, nobody.*

nemus, –oris, n., *wood, grove, forest.*

nepōs, –ōtis, m., *grandson; descendant.*

nēquīquam, [nē + old abl. of quisquam], adv., *in vain, to no purpose, vainly, fruitlessly.*

nervōsus, –a, –um, [nervus], adj., *sinewy.*

nervus, –ī, m., *sinew; string of a bow, bow-string;* of a musical instrument, *string, chord.*

nesciō, –īre, –īvī or –iī, –ītus, [nē + sciō], *not know, be ignorant.* **nesciō quis**, *I know not who, some.*

neu, see **nēve.**

nēve, or **neu**, [nē + ve], conj., *and not, nor; and that not, and lest, and in order that not.*

nex, necis, [necō], f., *death* by violence, *murder, slaughter.*

nexus, –ūs, found only in abl. sing. and pl. and in nom. pl., [nectō], m., *a binding together; entwining, embracing; clasp, fold, coil.*

nī, conj., [cf. **nē**], *if not, unless, but that, except.*

nīdus, –ī, m., *nest.*

niger, –gra, –grum, adj., *black, dark; dusky, gloomy; deadly.*

nihil, nīl, [nē + hilum, *trifle*], n., indecl., *nothing;* acc., often with adverbial force, *not at all, by no means.*

nimius, –a, –um, adj., *too much.*

Ninus, –ī, m., *Ninus*, a mythical king of Assyria, founder of Nineveh.

Niobē, –es, f., *Niobe*, daughter of Tantalus and wife of the Theban king Amphīon; by her presumptuous pride she caused the death of all her family, and was turned to stone.

nisi, [nē + sī], conj., *if not, unless, except, save only.*

nitidus, –a, –um, [niteō, *shine*], adj., *shining, bright; sleek; blooming.*

nītor, nītī, nīxus and **nīsus**, dep., *press upon; make an effort, struggle, endeavor; advance, ascend, mount.*

niveus, –a, –um, [nix], adj., *of snow, snowy; snow-white, bright.*

nix, nivis, f., *snow.*

nocēns, –entis, [noceō], adj., *harmful, hurtful; guilty, criminal.*

noceō, –ēre, –uī, –itūrus, *harm, hurt, injure, do mischief.*

nocturnus, –a, –um, [nox], adj., *of night, by night, nocturnal.*

nōlō, nōlle, nōluī, ——, [nē + volō], *not wish, not will, be unwilling.*

nōmen, –inis, [cf. nōscō], n., *name; fame, renown.*

nōminō, –āre, –āvī, –ātus, [nōmen], *call by name, call, name; mention, report.*

nōn, adv., *not, not at all, by no means.*

nōndum, [nōn + dum], adv., *not yet.*

noster, –tra, –trum, [nōs], poss. pron., adj., *our, ours, our own, of us;* sometimes, *my, mine.*

nōtitia, –ae, [nōtus], f., *fame; acquaintance; knowledge.*

notō, –āre, –āvī, –ātus, [nota, *mark*], *mark; note, observe.*

nōtus, –a, –um, [nōscō], adj., *known, well-known, famous, common, familiar.*

novitās, –ātis, [novus], f., *newness, novelty; strangeness.*

novō, –āre, –āvī, –ātus, [novus], *renew; change, alter.*

novus, –a, –um, adj., *new, recent, fresh, young; unfamiliar, strange, unusual; last, latest.*

nox, noctis, f., *night; nightfall; darkness.*

nūbēs, –is, f., *cloud.*

nūdus, –a, –um, adj., *naked, bare, uncovered, exposed; destitute, without; mere, only.*

nūllus, –a, –um, gen. **nūllīus**, [nē + ūllus], adj., *not any, none, no.* As subst., **nūllus**, –īus, m., *nobody, no one, no man.*

nūmen, –inis, [nuō, *nod*], n., *divine will, divine power, divinity, deity, god; divine regard.*

numerus, –ī, m., *number; large number, multitude.*

numquam, [nē + umquam], adv., *never, at no time, by no means.*

nunc, adv., *now, at this time, at present, at the present time; under these circumstances.* **nunc . . . nunc**, *now . . . now, at one time . . . at another.*

nūpta, –ae, [nūbō, *veil one's self*], f., *bride.*

nurus, –ūs, f., *daughter-in-law; young woman.*

nūsquam, [nē + usquam], adv., *nowhere, in no place.*

nūtō, –āre, –āvī, –ātus, [freq. of nuō, *nod*], *nod, sway to and fro, shake; wave.*

nūtus, –ūs, [nuō, *nod*], m., *nod; assent.*

nux, nucis, f., *nut;* collectively, *dish of nuts, nuts.*

nympha, –ae, f., *bride, young woman;* especially in pl., *nymphs*, half-divine, beautiful beings inhabiting the sea, rivers, brooks, springs, forests, and mountains.

O

O, interj., *O! oh!*

ob, prep. with acc., *towards, on account of, for, by reason of.*

In composition **ob** is usually assimilated before **c, g, f, p**, but remains unchanged before other letters. It adds the meaning *towards, at, before,* or *against.*

obitus, –ūs, [ob + eō], m., *a going down, setting, downfall, death.*

oblinō, –linere, –lēvī, –litus, [ob + linō], *besmear, smear, stain.*

oblīviscor, –vīscī, **oblītus**, dep., *forget; disregard, neglect.*

oborior, –īrī, **obortus**, [ob + orior], dep., *arise, appear.* **lacrimīs obortīs**, *with rising tears.*

obscūrus, –a, –um, adj., *dark, dusky, dim; indistinct, unintelligible.*

obserō, –serere, –sēvī, –situs, [ob + serō], *sow, plant; cover, strew.*

obsitus, see **obserō**.

obstipēscō, –ere, **obstipuī**, ——, inch., *be astounded, stand amazed, be stupefied.*

obstō, –stāre, –stitī, –stātus, [ob + stō], *stand in the way, be in the way; withstand, oppose, hinder.*

obstruō, **–struere**, **–strūxī**, **–strūctus**, [**ob** + **struō**], *build up, close up, make impassable; hinder, obstruct.*

obvius, **–a**, **–um**, [**ob** + **via**], adj., *in the way, meeting, so as to meet; opposite.* **obvius undīs**, *up stream.*

occidō, **–cidere**, **–cidī**, ——, [**ob** + **cadō**], *fall down, fall; die, perish, be slain;* of heavenly bodies, *go down, set.*

occupō, **–āre**, **–āvī**, **–ātus**, [**ob**, cf. **capiō**], *take possession of, seize, gain, win; fall upon, surprise, attack.*

occurrō, **–currere**, **–currī**, **occursūrus**, [**ob** + **currō**], *run to, run to meet, meet, encounter; rush upon, attack; occur.*

ōcior, **ōcius**, adj. in comp. degree, sup. **ōcissimus**, *swifter, more rapid, fleeter.*

oculus, **–ī**, m., *eye.*

ōdī, **ōdisse**, def., *hate; dislike.*

odor, **–ōris**, m., *smell, scent, odor; fragrance, perfume; stench.*

odōrātus, **–a**, **–um**, [**odōrō**, *make fragrant*], adj., *scented, sweet-smelling, fragrant.*

officium, **–ī**, [for **opificium**, from **ops**, **faciō**], n., *service, kindness, favor, courtesy; duty, obligation.*

ōlim, [connected with **ollus**, old form of **ille**], adv., *at that time, formerly, once, long since; at times;* of the future, *some time, some day.*

ōmen, **–inis**, n., *omen, sign, token.*

omnis, **–e**, adj., *all, every, entire; all sorts of.* As subst., **omnēs**, **–ium**, m. and f., pl., *all men, all;* **omnia**, **–ium**, n., *every thing, all things.*

onerō, **–āre**, **–āvī**, **–ātus**, [**onus**], *load, burden, fill; oppress.*

opācus, **–a**, **–um**, adj., *shaded; shady; shadowy, dark, obscure.*

operiō, **–īre**, **–uī**, **opertus**, *cover, cover over; shut, close; hide, conceal.*

opifex, **–icis**, [**opus** + **faciō**], m. and f., *worker, workman, artisan.*

ops, **opis**, nom. and dat. sing. not in use, f., *aid, assistance, help, support; property, riches, means, resources, treasure, wealth.*

optātus, **–a**, **–um**, [**optō**], adj., *desired.* As subst., **optātum**, **–ī**, n., *desire, wish.*

optimus, see **bonus.**

optō, **–āre**, **–āvī**, **–ātus**, *wish, desire, wish for, long for.*

opus, **–eris**, n., *work, task, labor, toil; building;* in phrases with **sum**, *necessity;* as **opus est**, *it is necessary, there is need of,* often followed by the abl.

ōra, **–ae**, f., *edge, border, margin; coast, sea-coast; territory, region, country.*

ōrāculum, often in poetry, **ōrāclum**, **–ī**, [**ōrō**], n., *oracle, revelation, prophecy.*

orbis, **–is**, m., *ring, circle; coil, fold; orb, disk; wheel;* with or without **terrae** or **terrārum**, *earth, world.*

orbus, **–a**, **–um**, adj., *deprived, destitute; bereaved, childless, fatherless.*

ōrdō, –inis, m., *row, line, order, rank, series, array.*

orgia, –ōrum, n., *orgies*, rites of Bacchus, celebrated by night, *Bacchic orgies; secret revels.*

oriēns, –entis, [orior], m., *rising sun, morning sun; East, Orient; day.*

orīgō, –inis, [orior], f., *source, origin; descent, birth, lineage; race, family, stock; founder, ancestor, creator.*

Ōrīōn, –onis, m., *Orion*, a constellation (formerly a mythical giant on earth).

orior, –īrī, ortus, dep., *arise, rise, become visible; spring, descend; be born, be descended.*

ōrō, –āre, –āvī, –ātus, [ōs, *mouth*], *speak; argue, plead, entreat, implore, beseech.*

Orpheus, –eī or **–eos**, acc. **–eum, –ea** or **–ēa**, m., *Orpheus*, a mythical singer of Thrace, son of Apollo and Calliope.

Orphēus, –a, –um, adj., *of Orpheus, Orpheus's.*

ortus, –ūs, [orior], m., *rise; beginning, origin, source.* **ortus sōlis**, *sunrise; east.*

ōs, ōris, n., *mouth, lips; face, look, countenance, features; head; voice, speech, language; orifice, aperture, entrance.*

os, ossis, n., *bone; marrow.*

ōsculum, –ī, [ōs], n., *little mouth, pretty mouth; kiss.*

ostendō, –ere, –dī, –tus, [obs, old form of **ob**, + **tendō]**, *spread before; show, disclose, manifest, point out; make known, tell, declare.*

P

pacīscor, pacīsci, pactus, dep., *agree on, bargain, covenant, stipulate.*

Pactōlus, –ī, m., *Pactolus*, a river in Lydia famous for its golden sands.

pactum, –ī, [pactus], n., *agreement, stipulation, contract, compact, covenant.*

paene, adv., *almost, nearly.*

palaestra, –ae, f., *wrestling-school, gymnasium, palaestra; wrestling, wrestling-match.*

palātum, –ī, n., *palate.*

Pallas, –adis and **–ados**, f., *Pallas*, a name often given to Athene, who was identified with the Roman *Minerva;* as the olive was sacred to her, by metonymy, *olive-tree, olive-oil, oil.*

palleō, –ēre, –uī, ——, *be pale, be yellow; change color, fade.*

pallēscō, –lēscere, –luī, ——, [palleō], inch., *grow pale, turn yellow;* of foliage, *wither.*

pallidus, –a, –um, [palleō], adj., *pale, pallid, ghastly, colorless.*

palma, –ae, f., *palm* of the hand, *hand; palm-tree, palm, date; palm-wreath, prize.*

pandō, pandere, pandī, passus and **pānsus**, *unfold, expand; reveal, explain, make known.*

Panopē, –ēs, f., *Panope*, or *Panopeus*, a city in Phocis, east of Delphi, near the border of Boeotia.

pār, paris, adj., *equal, like; well-matched; suitable.*

parātus, –ūs, [parō], m., *preparation, outfit.*

Parca, –ae, [parcō], f., *goddess of Fate*, usually in pl., **Parcae**, –ārum, *the Fates*, three in number.

parcō, **parcere**, **pepercī** and **parsī**, **parsūrus**, *spare; use carefully; abstain, cease, refrain, stop.*

parēns, **parentis**, [pariō], m. and f., *parent, father, mother; ancestor, progenitor.*

pāreō, –ēre, –uī, ——, *appear, be visible; obey, submit, comply;* of promises, *satisfy, fulfill.*

pariēs, –etis, m., *house wall, wall.*

parilis, –e, [pār], adj., *equal, like.*

pariō, **parere**, **peperī**, **paritus** and **partus**, *bring forth, give birth to; acquire, obtain, secure, procure, get, gain.*

pariter, [pār], adv., *equally, alike; at the same time, at once, together.*

parō, –āre, –āvī, –ātus, *make ready, prepare, provide; get ready; intend; procure, acquire.*

Paros, –ī, f., *Paros*, an island in the Aegean sea, in the group of Cyclades, west of Naxos; famous for the fine marble found there.

pars, **partis**, f., *part, portion, share; several, some; party, side; region, country; direction.* **ab utrāque parte**, *on both sides.*

parum, comp. **minus**, sup. **minimē**, [cf. **parvus**], adv., *too little, not enough, insufficiently;* comp. *less, too little;* sup. *least.*

parvus, –a, –um, comp. **minor**, sup. **minimus**, adj., *little, small, slight, inconsiderable, insignificant.*

pāscō, **pāscere**, **pāvī**, **pāstus**, *feed, nourish; pasture; feast;* pass., **pāscor**, –ī, **pāstus**, often with reflex. sense, *be fed, feed;* of animals, *graze, pasture.*

passus, –a, –um, see **patior.**

passus, –ūs, [pandō], m., *step, footstep; track, trace.*

pāstor, –ōris, [pāscō], m., *shepherd, herdsman.*

patefaciō, –facere, –fēcī, –factus, [pateō + faciō], *open up, lay open; disclose, bring to light.*

pateō, –ēre, –uī, ——, *lie open, be open, stand open; be exposed; extend; be evident, be clear, appear.*

pater, –tris, m., *father;* pl., *fathers, forefathers, ancestors; elders, senators.*

paternus, –a, –um, [pater], adj., *of a father, father's, paternal; of* one's *native country, of the fatherland.*

patior, **patī**, **passus**, dep., *suffer, bear, endure, undergo; allow, permit.*

patria, –ae, [patrius], f., *fatherland, native place; dwelling-place, home.*

patrius, –a, –um, [pater], adj., *of a father, a father's, fatherly; ancestral, family.*

paucus, –a, –um, adj., *few, small, little.* Pl. as subst., **paucī**, –ōrum, and **paucae**, –ārum, m. and f., *few, only a few;* **pauca**, –ōrum, *a few things, a few words.*

paulātim, [paulum], adv., *little by little, by degrees, gradually.*

paulum, [paulus], adv., *a little, somewhat; awhile.*

pavidus, –a, –um, [paveō], adj., *trembling, quaking, timid, shy.*

pāx, pācis, f., *peace, treaty, reconciliation; concord, harmony, tranquillity, rest, quiet.*

peccō, –āre, –āvī, –ātus, *make a mistake; commit a crime, sin, do wrong.*

pectus, –oris, n., *breast; heart, soul; mind; character, person.*

pēior, –us, see **malus**.

pelagus, –ī, n., *sea.*

pellis, –is, f., *skin, hide, pelt; leather.*

pellō, pellere, pepulī, pulsus, *strike, beat; drive away, banish; dismiss, dispel;* of a musical instrument, *strike, touch, play.*

pendeō, pendēre, pependī, ——, [pendō], *hang, be suspended, float, hover, overhang; be dependent; be in suspense, hesitate.*

pendō, pendere, pependī, pēnsus, *suspend; weigh out, pay, suffer; weigh, ponder, value.*

penna, –ae, f., *feather, plume;* pl., *wing.*

per, prep. with acc., *through;* of space, *through, across, along, over, among;* of time, *through, during;* of agency, means, and manner, *through, by, by means of;* in oaths, *in the name of, by.* In composition, *through, thoroughly, perfectly, completely, very much, very.*

peragō, –agere, –ēgī, –āctus, [per + agō], *drive through, transfix; pass through, traverse; complete, finish, carry out; relate, describe.*

percipiō, –cipere, –cēpī, –ceptus, [per + capiō], *take wholly, seize, assume, take on; observe, learn, know; feel, enjoy.*

percutiō, –cutere, –cussī, –cussus, [per + quatiō, *shake*], *strike through, pierce, transfix; strike hard, smite, kill, slay; hit, beat.*

perdō, –dere, –didī, –ditus, [per + dō], *destroy, ruin; squander, lose.*

peregrīnus, –a, –um, [per + ager], adj., *strange, foreign, alien.*

pererrō, –āre, –āvī, –ātus, [per + errō], *wander through, wander over, roam through.*

perīculum and **perīclum**, –ī, n., *trial, attempt; risk, danger, peril.*

perimō, –imere, –ēmī, –ēmptus, [per + emō], *cut off, destroy, kill.*

permātūrēscō, –ere, –mātūruī, ——, [per + mātūrēscō, *become ripe*], inch., *become fully ripe, ripen fully.*

permittō, –mittere, –mīsī, –missus, [per + mittō], *let go, hurl; allow, permit.*

perōdī, –ōdisse, –ōsus, [per + ōdī], def., *hate greatly, detest, be disgusted with.*

perquīrō, –ere, ——, –quīsītus, [per + quaerō], *inquire diligently after, make thorough search for.*

Persephonē, –ēs, f., the Greek name for *Proserpina.*

persequor, –sequī, –secūtus, [per + sequor], *follow persistently, follow after, pursue; perform, accomplish; set forth, relate.*

Perseus, **-eī** and **-eos**, acc. **Persea**, m., *Perseus*, son of Jupiter and Danaë, one of the most famous of the Greek heroes.

perveniō, **-venīre**, **-vēnī**, **-ventus**, [per + veniō], *come through to, arrive, reach; attain.*

pēs, **pedis**, m., *foot.*

pestifer, **-era**, **-erum**, [pestis + ferō], adj., *pestilential, destructive, baleful.*

petō, **petere**, **petīvī** and **-iī**, **petītus**, *strive for, aim at, seek; attack, assail; demand, require; beg, beseech, entreat; ask in marriage, woo, court.*

Phaedimus, **-ī**, m., *Phaedimus*, one of the sons of Amphīon and Niobe.

pharetra, **-ae**, f., *quiver.*

Phoebē, **-ēs**, f., *Phoebe*, sister of Phoebus, goddess of the moon, identified sometimes with Artemis, and usually with the Roman Diana.

Phoebēus, **-a**, **-um**, [Phoebus], adj., *of Phoebus, of Apollo, Phoebean.*

Phoebus, **-ī**, m., *Phoebus, Apollo*, as god of light; *sun.*

Phoenīces, **-um**, m., *Phoenicians.*

Phoenīx, **-īcis**, *Phoenix*, one of the sons of Agenor.

Phorcȳnis, **-idos** and **-idis**, [Phorcus], f., *daughter of Phorcus* (son of Neptune), *Medusa.*

Phryges, **-um**, m., *Phrygians*, inhabitants of Phrygia.

Phrygia, **-ae**, f., *Phrygia*, a country in the western part of Asia Minor.

Phrygius, **-a**, **-um**, adj., *of Phrygia, Phrygian; of Troy, Trojan.*

Phryx, **-ygis**, adj., *of Phrygia, Phrygian.*

pictus, **-a**, **-um**, [pingō, *paint*], adj., *colored, many-colored; embroidered, decorated.*

pignus, **-oris** and **-eris**, n., *pledge, security; token; pledge of love, child.*

piscis, **-is**, m., *fish.*

pius, **-a**, **-um**, adj., *dutiful, conscientious, devout, religious; devoted*, especially to kindred; *faithful, loving, filial.*

placeō, **-ēre**, **-uī**, **placitūrus**, *please, be pleasing, give pleasure, suit, satisfy;* often impers., **placet**, **-ēre**, **-itum est**, *it pleases, it is agreed, it is decided.*

placidus, **-a**, **-um**, [placeō], adj., *gentle, quiet, steady, calm, still, serene, placid.*

plāga, **-ae**, f., *blow, stroke, thrust.*

plangō, **plangere**, **plānxī**, **planctus**, *strike, beat*, especially in lamentation; *wail, lament, bewail.*

plangor, **-ōris**, [plangō], m., *striking, beating*, especially of the breast in sorrow; *wailing, lamentation, shriek* of grief or pain.

plānus, **-a**, **-um**, adj., *level, flat.*

plausus, **-ūs**, [plaudō], m., *clapping of hands, applause.*

plēbs, **plēbis**, and **plēbēs**, **-ēī** or **-ī**, f., *common people, commons, populace, lower class; mass, throng, multitude.*

Plēias, **-adis**, f., *Pleiad*, one of the seven stars forming the constellation Pleiades; pl., **Plēiades**,

–um, *Pleiades*, said to have been daughters of Atlas and Pleione, and to have killed themselves because of grief at the death of their sisters the Hyades; thereupon they were transferred to the heavens.

plēnus, –a, –um, [cf. **pleō**], adj., *full, filled; sated, laden; abounding, rich.*

plūma, –ae, f., *feather, plume; plumage.*

plumbum, –ī, n., *lead; leaden ball, bullet.*

plūrimus, –a, –um, [plūs], see **multus.**

plūs, plūris, see **multus.**

poena, –ae, f., *penalty, punishment, retribution, vengeance.*

pollex, –icis, m., *thumb.*

pollicitum, –ī, [**polliceor**, *promise*], n., *promise, pledge, assurance.*

polus, –ī, m., *pole* of the heavens; *heavens, sky, vault* of heaven.

pōmum, –ī, n., *fruit* of a tree, used of apples, pomegranates, mulberries, etc.

pondus, –eris, [pendō], n., *weight; burden, load; importance, influence.*

pōnō, **pōnere**, **posuī**, **positus**, *place, set, put, lay, fix, station; set up, erect, build; lay aside, take off; lay out* for burial, *bury; allay, quiet; reckon, consider; assert, maintain; propose, offer; put away, dismiss.*

pontus, –ī, m., *sea.*

poples, –itis, m., *hollow of the knee, knee.*

populus, –ī, m., *people, nation; multitude; host, throng.*

porta, –ae, f., *gate* of a city, *gate, entrance.*

portitor, –ōris, [portō], m., *carrier,* especially *ferryman, boatman.*

portō, –āre, –āvī, –ātus, *carry, convey, bring, take.*

portus, –ūs, [cf. **porta**], m., *harbor, haven, port; retreat.*

poscō, **poscere**, **poposcī**, ——, *ask* with urgency, *demand, request, beg.*

possideō, –sidēre, –sēdī, –sessus, [por- for **prō** + **sedeō**], *possess, be master of, own; hold possession of, occupy.*

possum, **posse**, **potuī**, [**potis** + **sum**], *be able, can, have power.*

post, prep. with acc., *after;* of place, *behind;* of time, *after, since;* of other relations, *after, inferior to, beneath, next to.*

posterus, –a, –um, nom. sing. m. not found, comp. **posterior**, sup. **postrēmus**, [post], adj., *following, coming after, subsequent, future.* As subst., **posterī**, –ōrum, m., pl., *descendants, posterity.* Comp., **posterior**, –us, *later, inferior, less important.* Sup., **postrēmus**, –a, –um, *last, hindmost; lowest, worst.*

postis, –is, m., *door-post;* pl., *door.*

postpōnō, –pōnere, –posuī, –positus, [post + **pōnō**], *put after, esteem less; neglect, disregard.*

postquam, [post + **quam**], conj., *after, as soon as, when.*

potēns, –entis, [possum], adj., *able, strong, powerful, mighty; ruling, controlling; capable, influential.*

prae, prep. with abl., *before, in front of; in comparison with, in view of; by reason of, on account of, because of.* In composition, *before, very.*

praebeō, –ēre, –uī, –itus, [prae + habeō], *hold forth, offer; present, give, supply, grant, permit.*

praeceps, –cipitis, [prae + caput], adj., *headlong, head foremost, in haste; steep, precipitous; rushing, violent; rash, hasty.*

praeceptum, –ī, [praecipiō, *admonish*], n., *precept; injunction, direction, order.*

praecipitō, –āre, –āvī, –ātus, [praeceps], *cast headlong, hurl down, hasten, hurry; rush headlong, rush down, fall, sink, drop.*

praecordia, –ōrum, [prae + cor], n., *diaphragm; stomach, breast, heart.*

praecutiō, –ere, ——, ——, [prae + quatiō, *shake*], *shake before, brandish in front.*

praeferō, –ferre, –tulī, –lātus, [prae + ferō], *bear before; place before, set before, prefer; be superior; manifest, reveal.*

praefīgō, –fīgere, –fīxī, –fixus, [prae + fīgō], *fix in front of, set up before, affix.*

praemium, –ī, [prae, cf. emō], n., *reward, recompense; prize, plunder, booty.*

praepes, –petis, [prae + petō], adj., *swift of flight, swift-winged.* As subst., **praepes, –petis,** m. and f., *bird.*

praepōnō, –pōnere, –posuī, –positus, [prae + pōnō], *place before, place over, appoint; set before, consider superior to, prefer.*

praescius, –a, –um, [prae, cf. sciō], adj., *fore-knowing, prescient, foreseeing, sensing.*

praesīgnis, –e, [prae + sīgnum], adj., *preëminent, distinguished, marked, remarkable, conspicuous.*

praestāns, –antis, [praestō], adj., *preëminent, distinguished, superior, excelling, surpassing.*

praetendō, –tendere, –tendī, praetentus, [prae + tendō], *stretch out, hold before, present; pretend, allege, offer as pretext.*

praeter, [prae], prep. with acc., *past, by, in front of, along; contrary to, against; except, besides.* In composition, *past, by, beyond, besides.*

precor, –ārī, –ātus, [cf. prex], dep., *entreat, pray, supplicate, beg, beseech; invoke.*

prehendō or **prēndō, –ere, –dī, –sus,** *lay hold of, grasp, seize; catch, hold, detain.*

premō, premere, pressī, pressus, *press; press upon, rest on; press home, press hard, pursue closely, attack; cover, hide; crown, adorn; press down; mark, stamp; compress, close, shut; overwhelm, crush, restrain, check; urge.*

prēndō, see **prehendō.**

prēnsus, –a, –um, see **prehendō.**

pressus, **–a**, **–um**, [**premō**], adj., *closed, shut; repressed, restrained, retarded, slow.*

pretium, **–ī**, n., *price, value, worth; reward, prize, recompense, return.* **grande morae pretium**, *well worth the delay.*

prex, **precis**, nom. and gen. sing. unused, [cf. **precor**], f., *prayer, petition, entreaty; imprecation, curse.*

prīmō, [**prīmus**], adv., *at first, first, in the first place.*

prīmum, [**prīmus**], adv., *at first, in the first place, first; in the beginning; for the first time.* **ut prīmum**, *as soon as.*

prīmus, see **prior.**

prior, **–us**, gen. **–ōris**, adj. in the comp. degree, sup. **prīmus**, *former, prior, first.* As subst., **priōrēs**, **–um**, *forefathers, ancestors, men of old.* Sup., **prīmus**, **–a**, **–um**, *first, foremost; chief; noble, eminent, distinguished.*

prius, [**prior**], adv. in the comp. degree, *sooner, before; previously; first;* **prius quam**, *sooner than, earlier than, before.*

prō, prep. with abl., *before, in front of, in the presence of; for, in behalf of; instead of, in place of, in return for, for, equivalent to, just the same as, as; in comparison with, according to, because of, on account of.* In composition, *before, forwards, for.*

procer, **–eris**, m., *nobleman;* pl., *leading men, chief men, nobles, princes.*

procul, adv., *afar off, at a distance, far, far away; from a distance, from afar.*

prōcumbō, **–cumbere**, **–cubuī**, **–cubitus**, *fall forward, sink down, fall, lie prostrate; go to ruin.*

prōdūcō, **–dūcere**, **–dūxī**, **–ductus**, [**prō** + **dūcō**], *lead forth, bring out; bring forth, bear, produce; raise, advance.*

proelium, **–ī**, n., *battle, strife, contest.*

prōficiō, **–ficere**, **–fēcī**, **–fectus**, [**prō** + **faciō**], *make progress, advance, succeed; accomplish, effect, help, avail.*

proficīscor, **–ficīscī**, **–fectus**, [**prōficiō**], dep., *set out, start, go, depart, proceed; spring from, arise.*

profugus, **–a**, **–um**, [**profugiō**], adj., *fleeing, fugitive, in flight, exiled.* As subst., **profugus**, **–ī**, m., *fugitive, exile.*

prohibeō, **–ēre**, **–uī**, **–itus**, [**prō** + **habeō**], *hold back, hold, restrain, check, repress; hinder, prevent; forbid, prohibit.*

prōlēs, **–is**, f., *offspring, children, race, posterity, descendants; descendant, child, son.*

prōmittō, **–mittere**, **–mīsī**, **prōmissus**, [**prō** + **mittō**], *promise, assure; lead to expect.*

prōmptus, **–a**, **–um**, [**prōmō**], adj., *ready, at hand, prompt; inclined, disposed; easy.*

prōnus, **–a**, **–um**, adj., *bent forward, leaning forward, inclined, leaning, sloping; setting, sinking;* of time, *hastening, hurrying.*

prope, comp. **propius**, sup. **proximē**, adv., *near, near by, nearly,*

almost; nigh; often having the force of a preposition and followed by the acc., *near, near to, almost to, in the vicinity of.* Comp., **propius**, *nearer.* Sup., **proximē**, *next, nearest.*

properō, **–āre**, **–āvī**, **–ātus**, [**properus**, *quick*], *make haste, hasten, hurry; quicken, accelerate.*

propior, **–us**, gen., **–ōris**, adj. in comp. degree, sup. **proximus**, *nearer, closer; later, more recent; of greater importance.* Sup., **proximus**, **–a**, **–um**, *nearest, next, closest; latest, last, most recent; most important.*

propius, see **prope**.

prōsiliō, **–īre**, **–uī**, ——, [**prō** + **saliō**], *leap* or *dart forth.*

prōtinus, [**prō** + **tenus**], adv., *forward; directly, continuously; straightway, immediately, forthwith.*

prōturbō, **–āre**, **–āvī**, **–ātus**, [**prō** + **turbō**], *drive away; lay low, prostrate, cast down.*

proximus, **–a**, **–um**, see **propior**.

pruīna, **–ae**, f., *hoar-frost, frost.*

pruīnōsus, **–a**, **–um**, [**pruīna**], adj., *frosty, frost-covered.*

puella, **–ae**, [dim. of **puer**], f., *girl, maiden, young woman.*

puer, **–erī**, m., *boy, lad, youth,* properly used of boys and young men till they reached the seventeenth year.

pūgnō, **–āre**, **–āvī**, **–ātus**, [**pūgna**], *fight, give battle; contend, dispute; struggle, strive.*

pulcher, **–chra**, **–chrum**, comp. **pulchrior**, sup. **pulcherrimus**, adj., *beautiful, handsome, lovely, fair; fine, excellent; noble, honorable; illustrious, glorious.*

pullus, **–a**, **–um**, adj., *dark-colored, dusky.*

pūlmō, **–ōnis**, m., *lung;* usually in pl., *lungs.*

pulsō, **–āre**, **–āvī**, **–ātus**, [freq. of **pellō**], *beat, strike, dash against; drive, urge on.*

pulvis, **–eris**, m., *dust; arena, effort, toil.*

Pūniceus, **–a**, **–um**, [**Pūnicus**], adj., *Punic, Carthaginian; reddish, red, purple.*

Pūnicus, **–a**, **–um**, [**Poenī**], adj., *Punic, Carthaginian;* because of the connection of the Carthaginians with the Phoenicians, the makers of purple, *purple-red, purple.*

pūrus, **–a**, **–um**, adj., *clean, pure, unstained, undefiled; clear, unmixed.*

putō, **–āre**, **–āvī**, **–ātus**, *estimate, esteem, value, deem, regard; think, judge, consider, believe, suppose.*

pyra, **–ae**, f., *funeral pyre,* on which a dead body was burned.

Pȳramus, **–ī**, m., *Pyramus,* a Babylonian youth, lover of Thisbe.

Q

quā [abl. fem. of **quī**], adv., *on which side, in what direction, where; in what manner, how; to what extent, as far as;* after **nē**, *on any side, in any way, to any extent, in any degree.*

quadrupēs, –pedis, [quattuor + pēs], adj., *having four feet.* As subst., **quadrupēs**, –pedis, m., *quadruped; four-footed charger.*

quaerō, **quaerere**, **quaesīvī**, **quaesītus**, *seek, look for, strive to obtain; earn, acquire, get, gain; miss, need; demand, require; inquire, ask.*

quālis, –e, [cf. **quis**], pron. adj., *of what sort; of such sort, such.* **tālis . . . quālis**, *such . . . as.*

quam, [quī], adv. and conj., *how much, how, as; just as, even as;* after comparatives, *than.* **quam prīmum**, *as soon as possible;* **quam diū**, *as long as.* **quam māximum**, *as much as possible.* **tam . . . quam**, *so . . . as.*

quamquam, conj., *though, although; and yet, however.*

quamvīs, [quam + vīs from volō], adv. and conj., *as much as you will, however much; however, although.*

quantum, [quantus], adv., *so much as, so far as; how much, how far, as.*

quantus, –a, –um, pron. adj., correlative with **tantus**, *how great, how much, as; as much as, as great as.* As subst., **quantum**, –ī, n., *how much, as much as, all that.* **quantō**, *by how much, the more.*

quasi, [quam + sī], adv., *as if, as though, just as if; just as, as.*

quater, [cf. **quattuor**], num. adv., *four times.*

quatiō, **quatere**, ——, **quassus**, *shake, flap; crush, break.*

quattuor, num. adj., indecl., *four.*

–que, enclitic conj., *and.* **–que . . . –que, –que . . . atque, et . . . –que**, *both . . . and, as well . . . as.*

quercus, –ūs, f., *oak tree, oak; garland of oak-leaves, garland.*

querella, –ae, [queror], f., *lament, complaint.*

queror, **querī**, **questus**, dep., *complain, lament; bewail.*

quī, **quae**, **quod**, gen. **cuius**, inter. adj. pron., *which? what? what sort of?*

quī, **quae**, **quod**, gen. **cuius**, rel. pron., *who, which, what, that;* at the beginning of a clause often best rendered by *he, she, it, they; and this*, etc.

quī, **quae**, **quod**, indef. adj. pron., used after **sī**, **nisi**, **nē**, and **num**, *any.*

quia, conj., *because, since*

quīcumque, **quaecumque**, **quodcumque**, [quī + cumque], indef. rel. pron., *whoever, whatever, whichever; any whatever, every, all.*

quīdam, **quaedam**, **quiddam**, and as adj., **quoddam**, [quis], indef. pron., *a certain, a certain one, some one, something.*

quidem, adv., *indeed, in fact, certainly; at least, yet.* **nē . . . quidem**, setting off an emphatic word, *not . . . even.*

quīn, [old abl. quī + nē], adv. and conj., *that not, but that, but, without;* after words of doubting, *that;* after words of hindering translate by *from* with a participle. **quīn etiam**, *moreover.*

quīnque, num. adj., *five.*

quis, ——, **quid**, inter. pron., *who? which? what?* acc. n. **quid**, often with an adverbial force, *why?*

quis, **qua**, **quid**, indef. pron. used after **sī**, **nisi**, **nē**, and **num**, *any one, any, anything.*

quisquam, **quaequam**, **quicquam**, indef. pron., *any;* often as subst., *any one, anybody, anything.* **quicquam**, as adv., *in any way, at all.*

quisque, **quaeque**, **quidque**, and as adj., **quodque**, indef. pron., *each, every, every one, everything.*

quisquis, ——, **quicquid**, and as adj., **quodquod**, indef. rel. pron., *whoever, whatever, every one who, all who, everything which.*

quō, [old dat. and abl. of **quī**], adv. and conj.:

(1) As adv., *whither? to what place? whither, where, at what time, when;* with comparatives, *by what, by as much as, the;* of result, *wherefore, whereby, and so.*

(2) As conj., usually with comparatives, *that, in order that, that thereby.* **quō minus**, *that not*, usually best translated by *from* with a participle.

quod, [acc. neut. of **quī**], conj., *that, the fact that; because, since, inasmuch as; so far as.* **quod sī**, *but if.*

quondam, [**quom**, old form of **cum**], adv., *once on a time, at one time, once, formerly, at times, sometimes.*

quoniam, [**quom**, old form of **cum** + **iam**], conj., *since, seeing that, whereas, because.*

quoque, conj., placed after the emphatic word, *also, too, even.*

R

radiō, **–āre**, ——, ——, and dep. **radior**, **–ārī**, **—ātus**, [**radius**], *flash, beam, gleam, shine.*

radius, **–ī**, m., *rod;* of a wheel, *spoke;* of light, *ray, beam;* as a weaver's tool, *shuttle.*

rādīx, **–īcis**, f., *root;* as a garden vegetable, *radish; foot, foundation, base.*

rādō, **–ere**, **rāsī**, **rāsus**, *scrape, scratch.*

rāmus, **–ī**, m., *branch, bough, limb.*

rapidus, **–a**, **–um**, [**rapiō**], adj., *violent, fierce; impetuous, rushing, swift, rapid;* of flame, *devouring, consuming.*

rapīna, **–ae**, [**rapiō**], f., *robbery, plundering, carrying off, seizure; plunder, prey.*

rapiō, **–ere**, **rapuī**, **raptus**, *catch quickly, seize, snatch, tear away, carry off; rob, ravage, plunder, lay waste; abduct; overwhelm, destroy.*

re- or **red-**, inseparable particle, adding the meaning of *again, back, anew, against.*

recēns, **–entis**, adj., *fresh, young, recent, new; modern; vigorous.*

recidō or **reccidō**, **–ere**, **reccidī** or **recidī**, **recāsūrus**, [**re-** + **cadō**], *fall back, return, recoil; fall, sink; be handed over.*

recipiō, –ere, recēpī, receptus, [re- + capiō], *receive back, regain, recover; receive, welcome, acquire, gain.* **sē recipere,** *to withdraw, to retire.*

recondō, –ere, recondidī, recon-ditus, [re- + condō], *put back; shut up, conceal; shut, close, cover, bury.*

rēctor, –ōris, [regō], m., *director, ruler, master, leader;* of a ship, *steersman, helmsman, pilot.*

rēctus, –a, –um, [regō], adj., *straight, upright; correct, proper, befitting; just, virtuous, moral.*

reddō, –ere, reddidī, redditus, [red- + dō], *give back, return, restore; render, make; give up, deliver; give forth, produce, utter; imitate, represent, express; pay back, requite, punish, revenge; reply, exchange; report, declare; grant, surrender, resign.*

redeō, –īre, –iī, –itus, [red- + eō], *go back, return, appear again, come back; be restored.*

redigō, –igere, –ēgī, –āctus, [red- + agō], *drive back, lead back, force back, bring back; reduce; make, render, cause to be.*

referō, –ferre, retulī, relātus, [re- + ferō], *bring back, carry back; give back, restore, repay; reply, answer; present again, repeat, reproduce; report, relate, propose.* **sē referre,** *to betake one's self back, return.* **pedem referre,** *withdraw, retreat.*

refugus, –a, –um, [refugiō], adj., *receding, disappearing, vanishing.*

rēgia, –ae, [rēgius], f., *royal palace, palace, court; royal family; royal city, capital.*

rēgius, –a, –um, [rēx], adj., *royal.*

rēgīna, –ae, [rēx], f., *queen.*

regiō, –ōnis, [regō], f., *direction, line; region, territory, country, tract, quarter.*

rēgnum, –ī, [regō], n., *dominion, rule, government, power, authority; realm, kingdom.*

regō, regere, rēxī, rectus, *direct, lead, guide; control; rule, govern.*

relābor, relābī, relāpsus, [re- + lābor], dep., *slide back, glide back, slide down, glide down, sink back.*

relanguēscō, –guēscere, –guī, ——, [re- + languēscō, *become faint*], *grow faint, become faint, become languid, sink down.*

relaxō, –āre, –āvī, –ātus, [re- + laxō], *make wide, loosen, open.*

relevō, –āre, –āvī, –ātus, [re- + levō, *lift up*], *lift up, raise up; lighten; soothe, alleviate, mitigate, console.*

religō, –āre, –āvī, –ātus, [re- + ligō], *bind back, bind fast.*

relinquō, –ere, relīquī, relīctus, [re- + linquō], *leave behind, leave, abandon; forsake, desert; relinquish, dismiss, give up; bequeath, transmit.*

remaneō, –ēre, –mānsī, ——, [re- + maneō], *stay, remain, abide.*

rēmigium, –ī, [rēmex], n., *rowing apparatus, oars, oarage.*

remittō, –ere, remīsī, remissus, [re- + mittō], *send back; give out, emit, produce; loosen, slacken, relax; let go, let fall, drop, permit, grant.*

remoror, –ārī, –ātus, [re- + moror], dep., *hold back, delay, detain, hinder.*

removeō, –ēre, remōvī, remōtus, [re- + moveō], *remove, take away, drive away, dispel; withdraw, set aside; abolish, deprive of.*

rēmus, –ī, m., *oar.*

renīdeō, –ēre, ——, ——, *shine, be bright, gleam; beam with joy, smile.*

reor, rērī, ratus, dep., *think, believe, suppose, imagine, judge.*

repellō, –ere, reppulī, repulsus, [re- + pellō], *drive back, drive away, repel; thrust back, shove back, spurn; ward off, repulse, reject.*

reperiō, reperīre, repperī, repertus, *find, meet with; find out, discover, learn; invent, devise.*

repetō, –ere, repetīvī, repetītus, [re- + petō], *seek again; attack anew, assail again and again; demand back; repeat, renew; recollect; trace.*

requiēscō, –ere, requiēvī, requiētus, [re- + quiēscō], inch., *take rest, rest, repose, sleep; rest* upon.

requīrō, –ere, requīsīvī, requīsītus, [re- + quaerō], *seek again, search for; ask, inquire, demand; miss, lack.*

rēs, reī, f., *thing, matter, affair, fact; occurrence, event, case; condition, circumstance; effects, property, possessions, estate; action, battle, campaign; state, government, commonwealth.*

reserō, –āre, –āvī, –ātus, [re-, cf. sera, *bar*], *unbar, unlock, open.*

resideō, –ēre, resēdī, ——, [re- + sedeō], *remain sitting, remain, stay, reside; remain behind.*

resolvō, –ere, resolvī, resolūtus, [re- + solvō], *unbind, loosen, release; open, separate; melt; relax, enfeeble.*

respiciō, –ere, respexī, respectus, [re- + speciō], *look back, look behind; look back upon, see behind, gaze back at; look about for, regard, consider.*

respondeō, –ēre, respondī, respōnsus, [re- + spondeō], *answer, reply, respond; agree.*

restituō, –tuere, –tuī, –tūtus, [re- + statuō], *replace, restore, revive, renew, reinstate.*

restō, restāre, restitī, ——, [re- + stō], *withstand, resist, oppose; be left, remain.*

resūmō, –ere, resūmpsī, resūmptus, [re- + sūmō], *take up again, take back, recover; resume.*

resupīnus, –a, –um, [re- + supīnus], adj., *bent back, lying on one's back; leaning back, tossing the head back.*

retardō, –āre, –āvī, –ātus, [re- + tardō, *impede*], *keep back, hinder, delay, impede, check, retard.*

retexō, –ere, –uī, –textus, [re- + texō], *unweave, weave anew.*

retorqueō, –ēre, retorsī, retortus, [re- + torqueō], *turn back, throw back.*

retrahō, –ere, retrāxī, retractus, [re- + trahō], *draw back, call back, withdraw.*

retrō, adv., *backwards, back, to the rear; behind.*

revellō, –ere, revellī, revolsus and **revulsus**, [re- + **vellō**, *pluck*], *pluck away, pluck out, tear off, tear away, snatch from.*

revocābilis, –e, [**revocō**], adj., *that can be recalled, revocable.*

revolvō, –ere, revolvī, revolūtus, [re- + **volvō**], *roll back, return;* especially pass., *be brought back, fall back, come again.*

rēx, rēgis, [cf. **regō**], m., *king, chief, ruler, monarch, despot.*

Rhodopē, –ēs, f., *Rhodope*, a mountain-range in the southwestern part of Thrace.

Rhodopēĭus, –a, –um, [**Rhodopē**], adj., *of Rhodope, Thracian.*

rictus, –ūs, m., *open mouth;* pl., *wide open jaws, gaping jaws; jaws.*

rigeō, –ēre, ——, ——, *be stiff, be numb, be hardened; stand stiff, stand on end, bristle.*

rigidus, –a, –um, [**rigeō**], adj., *stiff, hard, rigid; unbending, inflexible; rough, obdurate, inexorable.*

rigō, –āre, –āvī, –ātus, *moisten, wet, water.*

rigor, –ōris, [**rigeō**], m., *stiffness, hardness.*

rīma, –ae, f., *cleft, crack, fissure.*

rīpa, –ae, f., *bank, edge;* used of a river, while **lītus** refers to the shore of a sea.

rōbur, –oris, n., *hard wood; tree-trunk, oak-tree, oak; strength, power, vigor, force.*

rogō, –āre, –āvī, –ātus, *ask, inquire; request, implore, beg for.*

rogus, –ī, m., *funeral pyre*, on which the bodies of the dead were burned.

rōstrum, –ī, [**rōdō**, *gnaw*], n., *beak, bill, mouth; ship's beak, prow.*

rota, –ae, f., *wheel; car, chariot.*

rubeō, –ēre, ——, ——, [cf. **ruber**], *be red; grow red, turn red, blush.*

ruīna, –ae, [**ruō**], f., *downfall, fall, ruin; destruction, overthrow, calamity;* pl., *ruins.*

rumpō, rumpere, rūpī, ruptus, *break, tear, rupture, sever, cleave, split; break open, burst, break through; interrupt, cut short, terminate; destroy; violate, annul.*

rūpēs, –is, f., *rock, cliff.*

rūricola, –ae, [**rūs** + **colō**], adj., *rustic, of a husbandman.* As subst., m. and f., *farmer, countryman, country woman, peasant.*

rūrsus, or **rūrsum**, [for **reversum**, from **revertō**], adv., *again, once more, again and again.*

rūs, rūris, n., *country, lands, fields; farm, estate.*

rūsticus, –a, –um, [**rūs**], adj., *rural, rustic; rough, coarse, plain, simple.* As subst., **rūsticus, –ī**, m., *rustic, peasant, countryman;* **rūstica, –ae**, f., *country woman.*

S

sacrum, –ī, [**sacer**], n., *sacred thing, sacred vessel, sacred place, sanctuary; act of worship, sacred rite, rite, sacrifice; worship, religious service, mystery.*

saeculum, or **saeclum, –ī**, n., *generation, lifetime, age; century, hundred years.*

saepe, comp. **saepius**, sup. **saepissimē**, adv., *often, frequently, many times.*

saeviō, –īre, –iī, –ītus, [**saevus**], *be furious, rage, rave, be violent.*

saevus, –a, –um, adj., *furious, wild, fierce, savage; cruel, severe; dire.*

sagitta, –ae, f., *arrow, shaft.*

saltus, –ūs, [**saliō**, *leap*], m., *leap, spring, bound.*

saltus, –ūs, m., *woodland, forest; forest pasture; mountain valley, glen, thicket; pass, defile.*

salūs, –ūtis, [cf. **salvus**], f., *health, vigor; welfare, prosperity, safety, deliverance; greeting, salutation.*

salūtō, –āre, –āvī, –ātus, [**salūs**], *greet, salute, hail; welcome.*

Samos or **Samus, –ī**, f., *Samos*, an island in the Aegean sea, near Ephesus.

sanguineus, –a, –um, [**sanguis**], adj., *bloody; bloodthirsty.*

sanguis, –inis, m., *blood; bloodshed, slaughter; race, stock, descent, family; descendant, offspring.*

sarcina, –ae, f., *bundle, load, pack; burden, weight, care, trouble.*

Sardīs, –ium, f., *Sardis*, capital and most important city of Lydia, in Asia Minor.

satiō, –āre, –āvī, –ātus, [**satis**], *satisfy, sate, satiate, appease, glut, fill, make content; cloy, disgust.*

satis, adj., indecl. subst., and adv.:

(1) As adj., *enough, sufficient, ample.*

(2) As subst., *enough, sufficiency, plenty.*

(3) As adv., *sufficiently, enough, adequately, rather, quite.*

satus, see **serō**.

satyrus, –ī, m., *Satyr*, a goat-footed forest deity.

saxum, –ī, n., *large stone, rock.*

scelerātus, –a, –um, [**scelerō**, *pollute*], adj., *polluted, defiled, profaned; wicked, impious, accursed; sacrilegious, infamous, vicious, harsh, cruel.*

scelus, –eris, n., *wicked deed, crime, sin, wickedness.*

scīlicet, [= **scīre licet**], adv., *you may know, certainly, obviously, of course, no doubt, forsooth, likely.*

scindō, scindere, scidī, scissus, *rend, tear, split, cleave; part, divide, sever.*

sciō, scīre, scīvī, scītus, *know, understand; perceive.*

scopulus, –ī, m., *rock, cliff, crag, ledge.*

sē, see **suī**.

sē- or **sēd-**, old prep. with abl., *apart from, without;* used especially in composition.

sēcum, = **cum sē**.

secundus, –a, –um, [**sequor**], adj., *following, next, second; secondary, inferior; favorable, fair, prosperous, fortunate, propitious.*

secūris, –is, [**secō**, *cut*], f., *axe, battle-axe.*

sed, conj., *but; however, yet.* **sed enim**, *but indeed, however.*

sedeō, –ēre, sēdī, sessus, *sit, be fixed, settle; sit idle, be inactive; stick fast, lodge, remain fast.*

sēdēs, –is, [cf. **sedeō**], f., *seat, chair; abode, dwelling-place, habitation; place, spot, site, foundation.*

seges, **–etis**, f., *field of grain, standing grain; crop, harvest; grain, fruit, produce.*

sēmen, **–inis**, [serō], n., *seed; race; offspring, child; source, origin, essence, principle.*

sēmi-, found only in composition, *half-.*

Semīramis, **–idis**, f., *Semiramis*, a mythical queen of Assyria, to whom the building of the walls of Babylon was ascribed.

semper, adv., *always, ever, at all times.*

senex, **senis**, comp. **senior**, adj., *old, aged.* As subst., **senex**, **senis**, m., *old man;* **senior**, **–ōris**, m., *elder, older person.*

senīlis, **–e**, [**senex**, *old*], adj., *of an old man, of old age, aged, senile.*

senior, **–ōris**, see **senex**.

sentiō, **–īre**, **sēnsī**, **sēnsus**, *feel, hear, see, perceive; experience, discern, observe; think, believe, suppose, judge; decide, declare.*

sēparō, **–āre**, **–āvī**, **–ātus**, [**sē-** + **parō**], *separate, divide.*

sepeliō, **–īre**, **sepelīvī** or **–iī**, **sepultus**, *bury, inter.*

septem, indecl. num. adj., *seven.*

septimus, **–a**, **–um**, [**septem**], adj., *seventh.*

sepulcrum, **–ī**, [cf. **sepeliō**], n., *grave, tomb, sepulcher.*

sequor, **sequī**, **secūtus**, dep., *follow, attend, accompany; succeed, come after, come next; chase, pursue; result, ensue; strive after, aim at; seize upon, overtake.*

sera, **–ae**, [**serō**], f., *bar* for fastening a door, *cross-bar.*

serēnus, **–a**, **–um**, adj., *clear, fair, serene, bright; tranquil, cheerful.*

sērius, see **sērō**.

sermō, **–ōnis**, m., *conversation, talk, discourse, speech; report, rumor, common talk.*

serō, **serere**, **sēvī**, **satus**, *sow, plant; produce, bring forth.* **satus**, **–a**, **–um**, *born, sprung from.*

sērō, comp. **sērius**, sup. **sērissimē**, [**sērus**], adv., *late, at a late hour, at a late period;* comp., *later, too late.*

serpēns, **–entis**, [**serpō**, *creep*], m. and f., *snake, serpent.*

serta, **–ōrum**, [**serō**, *weave*], n. pl., *wreaths of flowers, garlands.*

sērus, **–a**, **–um**, adj., *late; belated, too late.*

servātor, **–ōris**, [**servō**], m., *preserver, deliverer.*

servitium, **–ī**, [**servus**], n., *servitude, slavery.*

servō, **–āre**, **–āvī**, **–ātus**, *save, preserve, keep, protect, guard; lay up, store away, retain, maintain; give heed, pay attention, watch, observe.*

servus, **–ī**, m., *slave, servant.*

sex, indecl. num. adj., *six.*

sī, conj., *if; when; whether.*

sībilus, **–ī**, pl. **sībilī**, **–ōrum**, m., and **sībila**, **–ōrum**, n., *hissing, whistling.*

sīc, adv., *thus, in this manner, just as, as, so.* **ut . . . sīc, velut . . . sīc, sīc . . . ut**, *while . . . yet, though . . . still.*

siccō, **–āre**, **–āvī**, **–ātus**, [**siccus**], *dry up, dry, drain;* of wounds, *dry up, heal;* of sheep or cows, *milk.*

siccus, –a, –um, adj., *dry, parched; parching.*

sīcut, [sīc + ut], adv., *just as, so as, as; like, as it were, as if.*

Sīdōnius, –a, –um, [Sīdōn], adj., *of Sidon*, a city of Phoenicia, *Sidonian;* hence, *Phoenician.*

sīdus, –eris, n., *star-group, constellation; heavenly body, star; sky, heaven, climate, weather; light, beauty, ornament, glory.*

sīgnum, –ī, n., *sign, mark, token, indication, proof; ensign, standard; omen; image, statue, figure; constellation.*

silēns, –entis, [sileō], adj., *still, quiet, silent.*

silentium, –ī, [silēns], n., *silence, quiet, stillness.*

Sīlēnus, –ī, m., *Silēnus*, the foster-father and attendant of Bacchus.

sileō, –ēre, –uī, ——, *be silent.*

silva, –ae, f., *forest, wood, grove.*

similis, –e, comp. **similior**, sup. **simillimus**, adj., *like, similar, resembling;* sup., *very like.*

simplex, –icis, adj., *simple, single; plain, open; frank, guileless, artless.*

simul, adv., *at the same time, at once, simultaneously, together.* **simul . . . simul**, *partly . . . partly, both . . . and.* **simul**, or **simul atque**, *as soon as, when.*

simulācrum, –ī, [simulō], n., *likeness, image, form, figure; shade, phantom, apparition; appearance, semblance, pretense.*

sine, prep. with abl., *without.*

singulī, –ae, –a, adj., pl., *one at a time, one by one, one apiece, one after another, single; one to each, separate.*

sinister, –tra, –trum, adj., *left, on the left; favorable, auspicious; unlucky, unfavorable; bad, wrong.* As subst., **sinistra**, [sc. **manus**], –ae, f., *left hand.*

sinō, **sinere**, **sīvī**, **situs**, *lay down, place; bury; permit, allow, suffer, let.*

sinuō, –āre, –āvī, –ātus, [sinus], *bend, curve, wind.*

sinus, –ūs, m., *fold, curve, hollow, coil; fold of a garment, bosom, lap; garment; purse; bay, gulf; hollow, valley.*

Sipylus, –ī, m.:

(1) *Sipylus*, a mountain in Lydia.

(2) *Sipylus*, one of the sons of Amphīon and Niobe.

Sīsyphus, –ī, m., *Sisyphus*, son of Aeolus; said to have been a robber, and to be suffering punishment in the Underworld by being obliged to roll to the summit of a high hill a huge rock, which ever rolls back again.

sitis, –is, f., *thirst; desire, eagerness.*

sīve, or **seu**, [sī + ve], conj., *or if, or.* **sīve . . . sīve**, *whether . . . or; either . . . or.*

socer, –erī, m., *father-in-law;* pl., *parents-in-law.*

socius, –ī, m., *partner, companion, associate, friend; ally, helper.*

sōl, **sōlis**, m., *sun; day; sunshine.*

soleō, **solēre**, **solitus sum**, semi-dep., *be accustomed, be wont, be used.*

solitus, –a, –um, [soleō], adj., *wonted, customary, usual, ordinary, common.*

sollemnis, –e, [sollus, = tōtus, + annus], adj., *every year, yearly, annual; solemn, sacred; customary, wonted, regular.*

sōlor, –ārī, –ātus, dep., *console, comfort; soothe, ease, relieve, lessen, assuage.*

solum, –ī, n., *bottom, base, foundation; ground, soil, floor; country, region, place.*

sōlus, –a, –um, gen. **sōlīus**, dat. **sōlī**, adj., *alone, only, single; lonely, solitary, deserted.*

solvō, **solvere**, **solvī**, **solūtus**, [sē- + luō], *loose, unbind, release; set free; break up, dismiss; relax, overcome; change, turn, remove; annul, cancel, destroy, end; perform, keep, fulfill, pay;* of the lips, *open;* of a fast, *break.*

sonitus, –ūs, [sonō], m., *sound, noise.*

sonō, –āre, –uī, –itus, [sonus], *sound, resound; ring, rustle, roar, rattle, murmur; indicate by sound, betray; sing, celebrate; utter, express.*

sonus, –ī, m., *sound, noise.*

soror, –ōris, f., *sister.*

sors, **sortis**, f., *lot, destiny, fortune, oracle, prophetic utterance, prophecy.*

sortior, –īrī, –ītus, [sors], dep., *cast lots; allot; obtain by lot, receive, obtain.*

spargō, **spargere**, **sparsī**, **sparsūrus**, *strew, scatter; cast, hurl; spread abroad, disperse; besprinkle, bespatter.*

spatior, –ārī, –ātus, [spatium], dep., *spread abroad, extend; wander, walk, proceed.*

spatiōsus, –a, –um, [spatium], adj., *ample, spacious, large; long, prolonged; huge, enormous.*

spatium, –ī, n., *space, distance, interval; extent, size, magnitude; path, track; period, time.*

speciōsus, –a, –um, [speciēs, *sight*], adj., *showy, handsome, beautiful, splendid, fine, brilliant, glittering.*

spectābilis, –e, [spectō], adj., *visible; sight-worthy, admirable, notable, remarkable, attracting attention.*

spectō, –āre, –āvī, –ātus, [freq. of speciō, *look*], *look on, behold, observe; gaze at, inspect, consider; be situated; try, test, prove.*

specus, –ūs, m., *cave, cavern, grot, den, chasm, pit.*

spēs –eī, f., *hope, expectation; trust, promise; anticipation.*

spīna, –ae, f., *spine, back-bone, back.*

spīra, –ae, f., *fold, coil, twist.*

splendeō, –ēre, ——, ——, *shine, glisten, glimmer, glitter, be radiant.*

splendidus, –a, –um, [splendeō], adj., *shining, brilliant, glittering; showy, specious, gorgeous, splendid, magnificent.*

spoliō, –āre, –āvī, –ātus, [spolium], *strip, uncover; rob, plunder, despoil, deprive.*

spolium, –ī, n., *skin, hide; spoils, booty, prey.*

spūma, –ae, [spuō, *spit*], f., *foam, froth.*

spūmiger, –gera, –gerum, [spūma, *foam*, + gerō], adj., *foam-bearing, foaming.*

spūmō, –āre, –āvī, –ātus, [spūma, *foam*], *foam, froth.*

squālidus, –a, –um, [squāleō, *be filthy*], adj., *filthy, dirty, foul, squalid.*

squāma, –ae, f., *scale.*

squāmiger, –gera, –gerum, [squāma + gerō], adj., *scale-bearing, scaly.*

squāmōsus, –a, –um, [squāma], adj., *scaly.*

statuō, –uere, –uī, –ūtus, [status], *set up, construct, make; establish, fix; resolve, determine, decide.*

stella, –ae, f., *star; star-group, constellation.*

sternō, **sternere**, **strāvī**, **strātus**, *spread out, scatter, strew, cover; prostrate, strike down, lay low.*

stīva, –ae, f., *plow-handle.*

stō, **stāre**, **stetī**, **statūrus**, *stand; stand out, protrude; stand firm, abide, endure; stand still, be at rest; remain, be fixed;* of value, *stand at, come to, cost.*

strīdō, –ere, **strīdī**, ——, *hiss, grate, whizz, buzz; creak, rustle.*

strīdulus, –a, –um, [strīdō], adj., *creaking, cracking, hissing, whizzing.*

stringō, **stringere**, **strīnxī**, **strictus**, *touch gently, ruffle, graze; wound, injure;* of a sword, *draw, unsheathe.*

struō, **struere**, **strūxī**, **strūctus**, *heap up, pile, arrange; build, construct; cause.*

stupeō, –ēre, –uī, ——, *be amazed, be astounded, be stupefied; be silenced; stop.*

Stygius, –a, –um, [Styx], adj., *of the Styx, Stygian; of the Underworld; deadly, fatal, awful.*

Styx, **Stygis** or **Stygos**, f., *Styx*, the most famous of the fabled rivers of the Underworld; sometimes put for *the Underworld, Hades.*

sub, prep. with acc. and abl., *under:*

(1) With acc., after verbs of motion, *under, below, near to, to, up to, towards, down, down into; until, about, just before; after.*

(2) With abl., of place, *under, beneath, below, at the foot of, by, near;* of time, *during, in, within, at, by;* of other relations, *under, subject to; by reason of.*

In composition, **sub** is often assimilated before **m**, **r**, and usually before **c**, **f**, **g**, **p**. It adds the force of *under, beneath; somewhat, a little; secretly, by stealth.*

subdō, –dere, –didī, –ditus, [sub + dō], *put under, place under; plunge under; supply, furnish, afford.*

subiciō, –icere, –iēcī, –iectus, [sub + iaciō], *throw under, place under, put, cast; subject; affix, append; suggest, give.*

subitō, [subitus], adv., *suddenly, unexpectedly.*

subitus, –a, –um, [subeō], adj., *sudden, unexpected, surprising; newly arisen, late.*

sublīmis, –e, adj., *raised up, high, lofty; uplifted, on high; eminent.*

submittō, –mittere, –mīsī, –missus, [sub + mittō], *let down, lay down, lower, sink; send secretly.*

submoveō, –movēre, –mōvī, –mōtus, [sub + moveō], *remove, drive away, send away, banish.*

subolēs, –is, f., *sprout, shoot; offspring, posterity, stock; race.*

subsequor, –sequī, –secūtus, [sub + sequor], dep., *follow after, follow; come after, succeed.*

subter, [sub], prep. with acc. or abl., *under, underneath, below.*

succēdō, –cēdere, –cessī, –cessūrus, [sub + cēdō], *go under, enter; approach, come to; follow, succeed; be successful, prosper.*

succendō, –cendere, –cendī, –cēnsus, *kindle underneath, inflame, fire.*

succingō, –cingere, –cīnxī, –cīnctus, [sub + cingō], *gird up; encircle.* **anus succincta**, *the aged dame, with skirt tucked up.*

succurrō, –currere, –currī, –cursus, [sub + currō], *hasten to the aid of, help, assist, aid, come to aid.*

sūcus, –ī, m., *sap, juice, moisture; potion, dose; taste, flavor, savor.*

sūdō, –āre, –āvī, –ātus, *sweat, perspire; exude.*

suī, sibĭ, sē or **sēsē**, nom. wanting, reflex. pron., *himself, herself, itself, themselves; him, her, it, them.* **sēcum** = **cum sē.**

sulcō, –āre, –āvī, –ātus, [sulcus], *plow, turn up, furrow.*

sulcus, –ī, m., *furrow, trench.*

sum, esse, fuī, futūrus, *be, exist;* with dative, *be for, serve for, belong to, possess, have.* **fore** = **futūrum esse.** **forem** = **essem.**

summittō, see **submittō.**

summus, –a, –um, see **superus.**

sūmō, sūmere, sūmpsī, sūmptus, [sub + emō], *take; assume, put on; consume; enter upon, begin; exact; obtain, acquire, get.*

super, adv., *above, over; moreover, besides, in addition.*

super, prep. with acc. and abl., *over:*

(1) With acc., *over, above, upon, on, beyond, in addition to.*

(2) With abl., *over, above, upon, beyond.*

superbia, –ae, [superbus], f., *haughtiness, pride, arrogance.*

superbus, –a, –um, [super], adj., *haughty, proud, arrogant; splendid, magnificent, august.*

superō, –āre, –āvī, –ātus, [superus], *rise above, surmount, pass over; exceed, surpass, outstrip, excel; overcome, subdue, conquer.*

superstes, –itis, [super + stō], adj., *standing above, overtowering; remaining alive, surviving.*

supersum, –esse, –fuī, [super + sum], *be left, remain; survive, outlive, be still alive.*

superus, –a, –um, comp. **superior**, sup. **suprēmus** or **summus**, [super], adj., *above, upper, higher.* As subst., **superī**, –ōrum, m.,

pl., *gods above, deities of heaven.* Sup., **suprēmus, -a, -um,** *highest, loftiest, topmost; last, final; extreme, outermost;* sup., **summus,** *highest, topmost; greatest, best, utmost, extreme;* often used of a part, *top of, summit of,* as **summus mōns,** *the top of the mountain.*

suppleō, -ēre, -ēvī, -ētus, [sub + pleō], *fill up, fill.*

supplex, -icis, [sub + plicō], adj., *bending the knee, entreating, supplicating; submissive.* As subst., m., *suppliant.*

suppōnō, -pōnere, -posuī, -positus, [sub + pōnō], *put under, place beneath; plant beneath; substitute, falsify, feign; subject.*

suprā, [cf. **superus**], adv. and prep., *above:*

(1) As adv., *above, on top, over.*

(2) As prep., with acc., *over, above; beyond, more than.*

surgō, surgere, surrēxī, surrectus, [sub + regō], *rise, get up, ascend; spring up, come forth, grow up.*

sūs, suis, m. and f., *swine, hog, pig.*

sustineō, -tinēre, -tinuī, -tentus, [subs for sub, + teneō], *hold up, sustain, withstand; restrain; bear, undergo, endure.*

sustulī, see **tollō.**

suus, -a, -um, [cf. **suī**], poss. reflex. adj., *his, her, its, their, his own, her own, their own; just, proper, regular, full, suitable, favorable.* As subst., **suī, -ōrum,** m., pl., one's *people, friends, relatives, party, subjects.* **sua, -ōrum,** n., pl., one's *possessions,* one's *property.*

T

tābēs, -is, [tābeō], f., *a wasting away; plague, pestilence; corruption, poison, infection, taint.*

tābēscō, tābēscere, tābuī, ——, [tābeō, *waste*], inch., *melt, decay; pine away, languish.*

taciturnus, -a, -um, [tacitus], adj., *silent, noiseless, quiet, still, taciturn; sullen.*

tacitus, -a, -um, [taceō, *be silent*], adj., *silent; hidden, secret; still, mute, noiseless.*

tāctus, -ūs, [tangō], m., *touch, contact.*

taeda, -ae, f., *pitch-pine; pine-brand, torch; nuptial torch, wedding; funeral torch.*

Taenarius, -a, -um, [Taenarus, in Laconia], adj., *of Taenarus, Taenarian; of Sparta, Spartan.* The cavern at Taenarus was supposed to be an entrance to the Underworld.

tālāria, -um, [tālāris], n., pl., *winged shoes, winged sandals* attached to the ankles, as those with which Mercury is represented in works of art.

tālāris, -e, [tālus], adj., *of the ankles, reaching to the ankles.*

tālis, -e, adj., *such, of such a kind; such as this, as follows.* **tālis . . . quālis,** *such . . . as.*

tālus, -ī, m., *ankle; heel.*

tam, adv., *so much, so, very.*

tamen, [tam], conj., *notwithstanding, nevertheless, yet, still.*

tamquam, adv., *so as, just as.* **tamquam sī,** *just as though, just as if.*

tandem, adv., *at length, at last, finally;* in questions, *pray.*

tangō, tangere, tetigī, tāctus, *touch; adjoin; taste, partake of; arrive at, come to, reach; besprinkle; affect, impress, move.*

Tantalis, –idis, f., *daughter of Tantalus, Tantalid;* applied to *Niobe,* daughter of Tantalus.

Tantalus, –ī, m., *Tantalus,* name of two persons mentioned by *Ovid:*

(1) A mythical king of Phrygia, condemned to unending hunger and thirst in the Underworld because he had betrayed the secrets of heaven.

(2) A son of Niobe, grandson of the preceding.

tantum, [tantus], adv., *so much, so far, so greatly; only so much, only, merely.*

tantus, –a, –um, adj., *of such size, such great, such; so great, so many.* As subst., **tantum, –ī,** n., *so much.* **tantī,** gen. of price, *of so great value.* **tantō,** abl. of degree of difference, *by so much, so much.* **tantus . . . quantus,** *so much . . . as, so great . . . as.*

tardē, [tardus], adv., *slowly, tardily; late.*

tardus, –a, –um, adj., *slow, sluggish; tardy, late; stupid, dull.*

Tartarus, –ī, m., and **Tartara, –ōrum,** n., pl., *the Underworld, Lower World; Infernal Regions;* used especially of that part of the Underworld set aside for the punishment of the spirits of the wicked.

taurus, –ī, m., *bull, bullock.*

tēctum, –ī, [tegō], n., *covered place, shelter; house, dwelling; roof.*

tēgmen, see **tegumen.**

tegō, tegere, tēxī, tēctus, *cover; hide, conceal, shelter; cloak, veil.*

tegumen, or **tēgmen, –inis,** [tegō], n., *a covering; clothing; shield.*

tellūs, –ūris, f., *earth, globe; land, country.*

tēlum, –ī, n., *missile, weapon, spear, dart, javelin, arrow; sword, axe, dagger.*

templum, –ī, n., *consecrated place, sacred enclosure, sanctuary; temple, shrine, fane.*

temptō, –āre, –āvī, –ātus, [intensive of **tendō**], *handle, touch, feel; try, attempt, assay; attack, assail.*

tempus, –oris, n., *period of time, time, season; opportunity, occasion; condition, times, circumstances.*

tendō, tendere, tetendī, tentus, and **tēnsus,** *stretch, make tense, extend; hold a course, direct* one's *course, tend, go, proceed; aim at, strive, endeavor.*

tenebrae, –ārum, f., pl., *shades, darkness, gloom; night; Underworld.*

tenebrōsus, –a, –um, [tenebrae], adj., *dark, gloomy.*

teneō, –ēre, –uī, tentus, *hold, have; possess, occupy, inhabit; reach, arrive at; direct, hold the course; hold fast, embrace, fetter, bind, fascinate, captivate; restrain, check, keep, retain, guard, preserve, defend.*

tener, –era, –erum, adj., *tender, delicate, soft, yielding; young, youthful.*

tenor, –ōris, [teneō], m., *course, movement, motion.*

tenuis, –e, adj., *thin, fine, slender; delicate; narrow, slight, insignificant; mean, poor, weak; shallow, low, clear.*

tenus, postpositive prep. with abl., *as far as, unto, up to, to.*

tepeō, –ēre, ——, ——, *be lukewarm, be warm.*

tepidus, –a, –um, [tepeō], adj., *lukewarm, warm, tepid; faint, languid.*

ter, [cf. trēs], num. adv., *thrice, three times; repeatedly.*

terebrō, –āre, –āvī, –ātus, [terebra, *gimlet*], *bore through.*

tergeō, –ēre, tersī, tersus, [cf. terō], *wipe off, wipe dry, wipe, clean.*

tergum, –ī, n., *back, rear; hide, skin, leather, fleece.*

ternī, –ae, –a, [ter], num. adj., *three each; three.*

terō, terere, trīvī, trītus, *rub; wear away, use up; polish; grate upon;* of grain, *tread out, thresh.*

terra, –ae, f., *land, soil, ground, region; earth.* **orbis terrārum**, *the world, the whole world.*

terreō, –ēre, –uī, –itus, *frighten, alarm, terrify, dismay.*

terribilis, –e, [terreō], adj., *terrible, frightful, dreadful.*

terrificus, –a, –um, [terreō + faciō], adj., *causing fear, terrible.*

terrigena, –ae, [terra, cf. gignō], adj., *earth-born.*

terror, –ōris, [terreō], m., *fright, alarm, terror; dread.*

testor, –ārī, –ātus, [testis], dep., *call as witness, invoke, appeal.*

theātrum, –ī, n., *theater.*

Thēbae, –ārum, f., pl., *Thebes*, capital of Boeotia.

Thēbaïdes, –um, f., pl., *women of Thebes, Theban women.*

Themis, –idis, acc. **Themin**, voc. **Themi**, f., *Themis*, daughter of Ouranos and Gaia, goddess of justice and prophecy.

Thisbē, –ēs, f., *Thisbe*, a Babylonian maiden, beloved by Pyramus.

Thrācius, –a, –um, adj., *Thracian, of Thrace.*

tībia, –ae, f., *pipe, flute.*

timeō, –ēre, –uī, ——, *be afraid; be anxious; dread, fear.*

timidus, –a, –um, [timeō], adj., *afraid, timid, cowardly, dejected; full of awe, reverent.*

Timōlus or **Tmōlus**, –ī, m., *Tmolus*, a mountain in Lydia.

timor, –ōris, [timeō], m., *fear, dread, apprehension, alarm, timidity; awe, reverence.*

tingō, tingere, tīnxī, tīnctus, *wet, moisten; bathe, dip, sink into; color, tinge, stain.*

Tītānis, –idos, adj., *of the Titans, Titanic.* As subst., *daughter of a Titan*, applied to Latona as daughter of Coeus.

titubō, –āre, –āvī, –ātus, *stagger, reel, totter.*

Tmōlus, see **Timōlus**.

tollō, tollere, sustulī, sublātus, *lift, lift up, raise, elevate; take*

up, take on board; bring up, educate; make away with, remove, dispose of.

torqueō, torquēre, torsī, tortus, *turn, bend, wind; twist, curl, spin; whirl, swing, brandish, hurl; rack, torture, torment.*

torreō, torrēre, torruī, tostus, *parch, roast, bake; scorch, burn.*

torus, –ī, m., *muscle; bolster, cushion, couch, bed; bier.*

tot, num. adj., indecl., *so many, in such numbers.*

totidem, [tot], num. adj., indecl., *just so many, as many.*

totiēns, [tot], num. adv., *so often, as often, so many times.*

tōtus, –a, –um, gen. **tōtius,** adj., *all, the whole, total, entire.*

trabs, trabis, f., *beam, tree-trunk.*

trāctō, –āre, –āvī, –ātus, [freq. of **trahō**], *draw, drag, pull; touch, handle; manage, control.*

trādō, trādere, trādidī, trāditus, [**trāns** + **dō**], *deliver, surrender, hand over, consign, commit, intrust, confide; give over, betray; give; transmit, relate, tell, teach, instruct.*

trahō, trahere, trāxī, trāctus, *draw, drag, pull, drag along; draw in, assume, get; lead on, attract, allure; influence, cause; ascribe, refer; protract, extend; spend, waste.*

trāiciō, –icere, –iēcī, –iectus, [**trāns** + **iaciō**], *throw across, put over; strike through, transfix, pierce; transfer.*

trāmes, –itis, m., *cross-way, by-path, foot-path; way, path, road.*

trānseō, –īre, –īvī or **–iī, –itus,** [**trāns** + **eō**], *go over, pass over, cross over, pass; turn, be transformed, change; proceed; proceed against; transgress, violate.*

trānsitus, –ūs, [**trānseō**], m., *transition, crossing, passage.*

trānsmittō, –mittere, –mīsī, –missus, [**trāns** + **mittō**], *send across, carry over, transmit; pass over, traverse.*

tremebundus, –a, –um, [**tremō**], adj., *trembling, quivering.*

tremō, –ere, –uī, ——, *shake, quiver, tremble; quake before, shiver at.*

tremor, –ōris, [**tremō**], m., *shaking, shivering, quaking, tremor;* of the earth, *earthquake.*

tremulus, –a, –um, [**tremō**], adj., *trembling, quivering, tremulous.*

trepidō, –āre, –āvī, –ātus, [**trepidus**], *be alarmed, be disturbed; tremble, be afraid of;* of the heart, *palpitate.*

trepidus, –a, –um, adj., *restless, agitated; hurried, quick; anxious, alarmed, trembling.*

trēs, tria, num. adj., *three.*

tribuō, –ere, tribuī, tribūtus, [**tribus**], *assign, allot; bestow, give, grant; pay, yield, concede.*

triplex, –icis, [**ter** + **plicō**], adj., *threefold, triple.*

trīstis, –e, adj., *sad, sorrowful, gloomy, downcast, melancholy, sullen; sorrow-bringing, saddening, unhappy, baneful; disagreeable, bitter, offensive.*

Trītōn, –ōnis, m., *Triton,* a sea-god, half human, half fish, son of Neptune and Amphitrite.

Trītōnis, –idis and –idos, adj., *of Lake Triton*, in Africa, where Athene is said to have been born; hence, *of Athene, of Pallas.* As subst., **Trītōnis**, –idis or –idos, f., *Athene, Minerva.*

triumphō, –āre, –āvī, –ātus, [triumphus], *celebrate a triumph, triumph.*

truncus, –ī, m., *trunk, stock, stem; body.*

tū, **tuī**, pl. **vōs**, pers. pron., *thou, you.*

tum, adv., *then, at that time; thereupon, moreover.* **cum . . . tum**, *both . . . and, not only . . . but also.*

tumeō, –ēre, ——, ——, *swell, be swollen, be puffed out; be excited, be stirred up; be inflated, be puffed up.*

tumēscō, –ere, **tumuī**, ——, [tumeō], inch., *begin to swell, swell up; become enraged.*

tumulus, –ī, [tumeō], m., *mound, hillock, hill; grave, sepulchral mound.*

tunc, adv., *then, at that time, just then, thereupon.*

turba, –ae, f., *uproar, turmoil, commotion; mob, multitude, throng, crowd, host; the common crowd, the masses;* of dogs, *pack.*

turbō, –inis, [turbō, *whirl*], m., *whirlwind, tornado; storm; whirling motion, revolution;* of a shell, *whorl, twist.*

turpis, –e, adj., *ugly, unsightly, hideous, repulsive; odious, base, shameful, disgraceful.*

turris, –is, f., *tower; castle, palace; dove-tower, dove-cot.*

tūs, **tūris**, n., *incense, frankincense.*

tūtus, –a, –um, [tueor], adj., *guarded, safe, secure; watchful, cautious.*

tuus, –a, –um, [tū], poss. pron., adj., *thy, thine, your, yours; your own.* As subst., **tuī**, –ōrum, m., *your kinsmen, your friends;* **tua**, –ōrum, n., *your property, your possessions.*

Tyrius, –a, –um, adj., *of Tyre, Tyrian.*

U

ūber, –eris, comp. **ūberior**, sup. **ūberrimus**, [ūber], adj., *fruitful, fertile, plentiful, copious; full, productive.*

ubi or **ubī**:

(1) adv., *where, wheresoever, in what place;* (2) conj., *when, whenever, as soon as.*

ubīque, [ubī + -que], adv., *anywhere, everywhere, in any place, in every place.*

ūllus, –a, –um, gen. **ūllīus**, adj., *any.* As subst., *any one, anybody.*

ulmus, –ī, f., *elm-tree, elm.*

ulterior, –ius, gen. –ōris, sup. **ultimus**, [cf. **ūltrā**], adj. in the comp. degree, *farther, beyond, more distant, more remote.* Sup., **ultimus**, –a, –um, *farthest, most distant, uttermost, extreme, last.*

ultor, –ōris, [cf. **ulcīscor**, *avenge*], m., *punisher, avenger.*

ūltrā, adv., *on the other side; beyond, farther, more, besides.*

umbra, –ae, f., *shade, shadow; shady place;* especially of the dead, *shade, ghost, image, phantom; outline, trace.*

umerus, –ī, m., *upper arm, shoulder.*

umquam, adv., *at any time, ever, at all.*

ūnā, [ūnus], adv., *at once, together, at the same time.*

uncus, –a, –um, adj., *hooked, crooked, curved, barbed.*

unda, –ae, f., *wave, billow; water, flood, stream, tide.*

unde, adv., interrogative and rel., *whence? from what place? from whom?*

ūndecimus, –a, –um, [ūnus + decimus], num. adj., *eleventh.*

undique, [unde + -que], adv., *on all sides; from every quarter, everywhere.*

unguis, –is, m., *nail* of finger or toe; of animals, *claw, talon, paw, hoof.*

ungula, –ae, [unguis], f., *claw, talon, hoof.*

ūnus, –a, –um, gen. ūnĭus, num. adj., *one, one only, a single one; alone, sole, single; one and the same.*

urbs, urbis, f., *city;* especially *the city, Rome.*

ūrna, –ae, f., *water-jar, urn; vessel, urn* for casting or drawing lots; *cinerary urn*, in which the ashes of the dead were placed.

ūrō, ūrere, ūssī, ūstus, *burn, consume; scorch, parch, dry up; set on fire, kindle, enflame; vex, annoy.*

ūsquam, adv., *anywhere.*

ūsque, adv., *even to, as far as, all the way, continuously, constantly.* **ūsque adeŏ**, *to such an extent.*

ūsus, –ūs, [ūtor], m., *use, employment, usage, enjoyment; practice, experience, skill; value, benefit, profit, advantage, service, need.*

ut, or **utī**, adv. and conj.:

(1) As adv., *as, as soon as, just as; how; seeing that, as if.* **ut prīmum**, *as soon as.* **ut . . . ita**, *so . . . as, while . . . still.*

(2) As conj., with indic., *as, as soon as, just as, when;* with subj., of result, *that, so that;* of purpose, *in order that, that;* of concession, *though, although.*

uterque, utraque, utrumque, gen. **utrīusque**, [uter + -que], adj., *each, either; both.*

utinam, [utī + nam], adv., *oh that! if only! would that!*

ūtor, ūtī, ūsus, dep., with abl., *use, employ; enjoy; consume.*

ūva, –ae, f., *grape, bunch of grapes, grape-cluster; grape-vine, vine.*

uxor, –ōris, f., *wife, spouse.*

V

vacca, –ae, f., *cow.*

vacō, –āre, –āvī, –ātus, *be empty, be free from, be without, be idle, be at leisure, have time.*

vacuus, –a, –um, [vacō], adj., *empty, vacant, free, without; idle, unemployed; unmarried, single, heart-free;* of a field, *open, free.*

vādō, –ere, ——, ——, *go,* especially *go in haste, rush, proceed rapidly.*

vadum, –ī, n., *shallow, ford, shoal; sea, stream, channel* of a stream, *waters.*

vagor, –ārī, –ātus, [vagus], dep., *stroll about, wander, roam, rove.*

vagus, –a, –um, adj., *strolling, rambling, wandering, vagrant; unsettled, uncertain, wavering, inconstant.*

valeō, –ēre, –uī, –itūrus, *be strong, be vigorous, be healthy; have power, avail, prevail; be able, be capable, be enough.* Imp. **valē**, as a greeting, *farewell, good-bye.*

validus, –a, –um, [cf. valeō], adj., *strong, robust, vigorous, powerful, able; efficient, efficacious.*

vallēs, –is, f., *valley, dale.*

valvae, –ārum, f., pl., *folding-doors, double-doors.*

vāstus, –a, –um, adj., *empty, waste, wild, desert; vast, enormous, huge, immense.*

vātēs, –is, m. and f., *seer, prophet; bard, singer, poet.*

-ve, enclitic conj., [vel], *or, or if you please, or also.* **-ve . . . -ve**, *either . . . or.*

vehō, **vehere**, **vexī**, **vectus**, *bear, carry, convey;* pass., **vehor**, **vehī**, **vectus**, *be carried, ride, go, sail.*

vel, [old imp. of volō], conj., *or, or if you will, or even, even.* **vel . . . vel**, *either . . . or, whether . . . or.*

vēlāmen, –inis, [vēlō], n., *cover, covering; robe, garment, veil.*

vēlō, –āre, –āvī, –ātus, [vēlum], *cover, veil, enwrap, envelop.*

vēlōx, –ōcis, adj., *swift, quick, fleet, speedy, rapid.*

vēlum, –ī, n., *sail; awning, curtain.*

velut or **velutī**, [vel + ut], adv., *even as, just as; for instance; as it were, as though, as if.*

vēna, –ae, f., *blood-vessel, vein, artery; water-course, vein of metal, mine.*

venēnifer, –fera, –ferum, [venēnum + ferō], adj., *poison-carrying, poisonous, venomous.*

venēnum, –ī, n., *poison, venom; magical potion, charm.*

veneror, –ārī, –ātus, dep., *reverence, worship, adore; venerate, do homage to.*

venia, –ae, f., *indulgence, favor, kindness; permission; pardon, forgiveness.*

veniō, **venīre**, **vēnī**, **ventus**, *come; enter; approach, arise, spring.*

ventus, –ī, m., *wind.*

venus, –eris, f., *loveliness, grace.* Personified, **Venus**, *Venus*, goddess of beauty and love, mother of Cupid.

verbum, –ī, n., *word.* **verba facere**, *to speak.*

vereor, –ērī, –itus, dep., *stand in awe, revere; fear, dread, apprehend.*

vērō, [vērus], adv., *truly, certainly, indeed, in truth; but in fact, however, but.*

versō, –āre, –āvī, –ātus, [freq. of vertō], *turn; manage, direct; turn about, toss about; revolve, consider;* of a door, *turn, open.*

vertex, –icis, [vertō], m., *whirl, eddy, vortex; top, crown, head, summit, peak.*

vertō, vertere, vertī, versus, *turn, turn back; change, alter, transform, convert; overturn, overthrow, destroy.*

vērum, –ī, [vērus], n., *truth, fact.*

vērum, adv., *but in truth, but.*

vērus, –a, –um, adj., *true, real, genuine; proper, reasonable, just; truthful, veracious.*

vester, –tra, –trum, [vōs], poss. pron., adj., *your, yours.*

vēstīgium, –ī, n., *sole of the foot; foot-step, foot-print, track; trace, sign, vestige.*

vēstīgō, –āre, ——, ——, *trace, track, hunt, search; investigate.*

vestis, –is, f., *clothing, garment, clothes, attire; rug, tapestry.*

vetō, –āre, –uī, –itus, *forbid, prohibit, not permit.*

vetus, –eris, sup. **veterrimus,** adj., *old, aged; of long standing; of a former time, former, earlier, ancient, old-time.*

via, –ae, [cf. vehō], f., *way, road, street; passage, channel, march, journey; mode, manner.*

vibrō, –āre, –āvī, –ātus, *tremble, quiver, vibrate; flicker, gleam, flash; brandish, shake, hurl, throw.*

vīcīnia, –ae, [vīcīnus], f., *neighborhood, vicinity, nearness, proximity.*

vīcīnus, –a, –um, [vīcus, *street, quarter*], adj., *of the neighborhood, neighboring, near, adjacent.* As subst., **vīcīnus, –ī,** m., *neighbor.*

vicis, vicis, nom. sing. not used, f., *change, alternation; recompense, requital; condition, misfortune, lot, stead.* **in vicem, in vicēs,** *by turns, alternately.*

victor, –ōris, [vincō], m., *conqueror, victor;* as an adj., *victorious, conquering.*

victrīx, –īcis, [victor], f., *she that is victorious, conqueress;* often with the force of an adj., *victorious.*

videō, vidēre, vīdī, vīsus, *see, discern, perceive; look at, observe; understand, comprehend; see to, care for, provide;* pass., **videor, vidērī, vīsus sum,** *be seen, appear, seem, be regarded;* impers., **vidētur,** *it seems right, it seems best.*

villōsus, –a, –um, [villus], adj., *hairy, shaggy, rough, bristling.*

villus, –ī, m., *shaggy hair, wool.*

vīmen, –inis, n., *pliant shoot, withe, twig, switch.*

vinciō, –īre, vinxī, vinctus, *bind, fetter, tie, fasten; wind, surround, encircle.*

vincō, vincere, vīcī, victus, *conquer, overcome, defeat; be victorious, excel, surpass; convince, refute, gain the point, demonstrate.*

vinculum, or, frequently, **vinclum, –ī,** [vinciō], n., *band, fetter, fastening, rope, cord; bond, restraint.*

vīnētum, –ī, [vīnum], n., *plantation of vines, vineyard.*

vīnum, –ī, n., *wine.*

violō, –āre, –āvī, –ātus, [vīs], *treat with violence, injure, outrage, profane, desecrate.*

vīpera, –ae, f., *viper, adder, serpent.*

vīpereus, –a, –um, [vīpera], adj., *of a viper, of vipers, of a serpent, snaky.*

vir, virī, m., *man; husband; hero.*

vireō, –ēre, –uī, ——, *be green; be fresh, flourish, bloom.*

virga, –ae, [vireō], f., *green twig, sprout, branch; sea-weed; graft, set; wand, staff, cane.*

virgō, –inis, f., *maid, maiden, girl.*

viridis, –e, [vireō], adj., *green; fresh, blooming.*

virtūs, –ūtis, [vir], f., *manliness; courage, fortitude, bravery; moral worth, goodness, virtue, merit.*

vīs, acc. **vim**, abl. vī, pl. **vīrēs**, –ium, f., *force, strength, energy, power; violence, compulsion;* pl., *strength; military forces, forces, troops, number.*

vīscus, –eris, often in pl., **vīscera**, n., *internal organs, vitals, inwards, viscera; inmost part, bowels, center, heart, flesh.*

vīta, –ae, [vīvō], f., *life, existence; course of life; career.*

vitiō, –āre, –āvī, –ātus, [vitium], *make faulty, injure, spoil; infect, defile, taint, violate; falsify, make void.*

vītis, –is, [vieō, *twist*], f., *vine, grape-vine; vine-branch.*

vitium, –ī, n., *fault, blemish, defect; failing, offense, vice, crime.*

vītō, –āre, –āvī, –ātus, *shun, avoid; evade, escape.*

vitulus, –ī, m., *calf.*

vīvō, vīvere, vīxī, vīctus, *live, reside, dwell; sustain life, live at ease; last, endure.*

vīvus, –a, –um, [vīvō], adj., *alive, living, having life; green, vigorous;* of water, *running, fresh.* As subst., vīvī, –ōrum, m., *the living, those who are alive.*

vix, adv., *hardly, with difficulty, scarcely.*

vocō, –āre, –āvī, –ātus, [vōx], *call, summon, invoke, convoke, invite; call by name, name, designate.*

volātus, –ūs, nom. not found, [volō, *fly*], m., *flying, flight.*

volō, velle, voluī, *will, wish, desire, intend, purpose, mean; claim, assume, assert.*

volō, –āre, –āvī, –ātus, *fly; hasten, speed, flee.*

volūbilis, –e, [volvō], adj., *turning, twisting, spinning, whirling.*

volucer, –ucris, –ucre, [volō], adj., *flying, winged, swift-flying, fleet, rapid, soaring.* As subst., volucris, –is, f., *bird.*

volvō, volvere, volvī, volūtus, *turn about; roll, revolve, toss, hurl, roll in the dust; meditate over, reflect on; consider; bring about.*

vomō, –ere, –uī, –itus, *vomit, cast up, throw out, discharge, emit.*

vōtum, –ī, [voveō], n., *vow, pledge; wish, desire, prayer.*

voveō, –ēre, vōvī, vōtus, *vow, pledge, dedicate, consecrate; wish, desire, long for.*

vōx, vōcis, f., *voice, sound; call, cry, speech, song, word, utterance.*

vulgō, –āre, –āvī, –ātus, [vulgus], *spread abroad, make known, report.*

vulgus, –ī, n., *common people, multitude, crowd, throng, mob, rabble.*

vulnerō, –āre, –āvī, –ātus, [vulnus], *wound.*

vulnus, –eris, n., *wound, injury; blow, stroke; disaster, misfortune, calamity.*

vultus, –ūs, m., *look, expression, features, face, countenance, visage.*

Z

Zephyrus, –ī, m., *western breeze; god of the West-wind, West-wind.*